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The Crusade at Washington, C. H.

Mrs. M. G. Carpenter.

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The crusade; 1893.

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THE CRUSADE;

ITS

ORIGIN AND DEVELOPMENT

AT

Washington Court House

AND ITS RESULTS.

COMPILED AT THE REQUEST OF THE LOCAL WOMAN'S CHRISTIAN TEMPERANCE UNION, BY

MRS. MATILDA GILRUTH CARPENTER.

PREFACE BY PROFESSOR CHARLES F. DEAN.

COLUMBUS, OHIO:
W. G. HUBBARD & CO., PUBLISHERS.
1893.

Greene County Room

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BY
MISS LUGENIA LE MAY.

PREFACE.

THIS book tells the tale, in color clear and truthful, of the Woman's Temperance Crusade that began in Washington Court House, Ohio, in 1873.

It has been written after twenty years of silence, strange and singular.

Careless popular writers, sensational speakers, and incompetent defenders of a magnificent movement, have sown broad-cast over the world, grotesque ideas and inaccurate accounts of the rise and progress of that Crusade.

But now, after patient waiting, while new made graves are closing softly over the silent forms of sainted women who went out to meet a monstrous evil in spirit of meekness and benevolence, a woman is found to tell

the story. She was placed in the foremost rank of the crusaders by unanimous choice. Brain and heart were given wholly to the work She was a potent factor for good in every feature of the movement. She writes with the authority that belongs to one who was in the midst of pleading, devoted, warm-hearted women, and in their midst as a trusted, faithful, dearly beloved leader. This book will be a classic in the library of temperance literature. It will be read with heart-throbbing interest by this and coming generations. No temperance worker will be willing to admit that he has not read and studied MRS. CARPENTER'S HISTORY OF THE GREAT TEMPERANCE CRUSADE.

Some facts have been ignored by many popular lecturers, who, having committed themselves to an error which they are too proud to acknowledge, say "You come too late to the court of Clio!"

In momentous affairs, nevertheless, a score

of years is as a day or two for matters ephemeral. It is never too late to mend. These errors have lively wings to be sure. But there is something in the slow-grinding mills of God that will grind exceeding small those who persist in calling a bat a bee.

The book will astonish those who have been misled, but whose fair minds are ready to receive the simple truth.

Rich in stimulus, full of inspiration, meaty, comprehensive and brilliant with bright light in every chapter, the volume will be read again and again, now in tears and now in exultation.

It goes to the world with glad tidings of hope. It is the first complete and accurate history of the Crusade of 1873–4. Its aim is truth triumphant. Sweetness and light run through all its lines.

Its author has no pecuniary interest in it, whatever. She has made it a free gift, a labor of love done at the urgent solicitation

of the Woman's Christian Temperance Union of Washington Court House, Ohio. The veterans are passing. Time is flying. The book is written.

Dear reader, may its earnest, hopeful, tender spirit inspire thee to "Look up" and "Lift up" ever.

CHARLES F. DEAN,

Secretary Temperance League, 1873–4.

EXPLANATORY.

THIS book was compiled by our "Crusade Leader," Mrs. M. G. Carpenter, at the earnest request of the president and members of the W. C. T. U. of Washington C. H., O., and also of a number of the "Crusaders."

I had been deeply impressed for some time that the history of the Crusade should be written and put in book form as a monument to the heroism of our noble women.

In February, 1893, I sent Mrs. Carpenter a postal card saying that I would come to Chillicothe on the morning train, as I had some temperance work in which I wanted her assistance.

At the appointed time I arrived at Mrs. Carpenter's, armed with books, papers and manuscripts relating to our Crusade history. As the carriage drove up to the door, she was at the window looking for me, and I can

yet see the expression of wonder depicted on her countenance, as much as to say: "What *can* she want *me* to do?" When I unfolded to her my mission she replied that owing to her many household duties and home cares, she would be unable to undertake such a task; while her mother, a dear old lady of ninety-two, urged her to comply with my request. We talked of the work that afternoon and until nearly midnight. She showed me several books and manuscripts on the subject of the Crusade wherein we of Washington C. H. had been seriously misrepresented. I told her the next morning if she did not consent to write this history I would give it up, as I thought no one else could give the facts so well as she.

At length she consented. Although sorrow and bereavement have been heaped upon her in these last years, Mrs. Carpenter has kept herself well posted in every line of the temperance work, and I know she is so firm for the right, so strong in denunciation of wrong, that she would give to the world our true, unvarnished history of the Crusade.

The committee thoroughly indorses this

book. Dear reader, I hope you will give it a careful perusal.

LUGENIA LEMAY,
President of W. C. T. U.

ENDORSEMENT.

We wish particularly to emphasize our regard for and appreciation of this tried, true and efficient leader, Mrs. M. G. Carpenter—this self-sacrificing, earnest Christian worker.

Self was always forgotten in the interest of the temperance work. Even when God laid his hand so heavily upon her in taking away some of her dearest treasures, she was always at the front to aid with her counsel, and spared neither time nor money in the work.

Without her determined energy, we think, very little would have been done in the glorious work of the Crusade. She was like a Joshua to lead us on to the final victory.

Mother Stewart, speaking of the compiler of this book, says in her "Memories of the

Crusade:" "The chairman of the committee, Mrs. M. G. Carpenter, who drafted this appeal, is a daughter of one of Ohio's most famous pioneer Methodist preachers — Rev. James Gilruth — a man noted for great courage and energy, as well as flaming oratory. No doubt to these inherited traits of character was due the indomitable energy and zeal that so fitted her for a leader and resulted in giving to Washington the honor of being the first town that closed out the saloons in the Crusade."

We, with Mother Stewart, heartily indorse the father, and we would not forget the mother of our Mrs. Carpenter. Mrs. Gilruth is a woman worthy in every respect to be the wife of such a husband. Possessed of rare intellectual ability, combined with social qualities of a high order, she is no ordinary woman. In disposition she is very amiable, and as a conversationalist she is pleasing and instructive alike to old and young. Even now, at the advanced age of ninety-two years, she keeps thoroughly well posted on all the leading topics of the times.

MISS LUGENIA LEMAY ..... *President*
MRS. MILLS GARDNER ..... *Vice President*
MISS AUGUSTA ADAMS ..... *Secretary*
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MR. R. A. ROBINSON,	MR. ACE GREGG,
MR. H. B. MAYNARD,	MR. WM. MILLIKAN.

* Mrs Madeline B. Sharp's Daughter (Mrs. W. W.) gave this book to Mrs Carrie B. Dalton [illegible] who is keeping it in the Home Co. Library Xenia. This is to be kept with the History of the Xenia Woman's Club here on Record

TABLE OF CONTENTS.

PAGE

PREFATORY, ... 3

CHAPTER I. INTRODUCTION, ... 17

Why this book? — The main theme — How Fiction becomes History — "The vital historical centre."

CHAPTER II. INAUGURATION, ... 24

Dr. Dio Lewis's first visit — Story of his "plan" — The *only* "Mother of the Crusade" — "The first eddy" — Quick organization — Novel procession — First surrender.

CHAPTER III. THE CAMPAIGN AT ITS HEIGHT, . 45

Second surrender — The work of one week — Pledges — Plea from Hillsboro — "Johnny" Slater — Organization of the Temperance League — Plan for work in the county — Adair law — Division of forces.

CHARTER IV. OURSELVES AS OTHERS SAW US, . 62

Rev. I. P. Patch carries the first torch — Comments of exchange newspapers — Pleas for help — Mr. J. H. Beadle sent by the Cincinnati Commercial as reporter to the "fountain head" — Fayette county correspondence.

CHAPTER V. THE WOMEN SUMMONED INTO COURT, 84

Tabernacle at Beck's — Injunction — Complaint — "Roll of Honor."

CHAPTER VI. PASSMORE, BECK, AND SULLIVAN, . 92

Two days' experience with Passmore — Business men's prayer-meeting — Beck surrenders — Sullivan parleys and yields — Washington is free from Saloons.

CHAPTER VII. DR. DIO LEWIS' SECOND VISIT, 102

Letter to Professor Dean — Meeting held in Columbus — "Day of days" in Washington C. H. — In a Crusader's home.

CHAPTER VIII. RAPID SPREAD OF THE CRUSADE, 121

To "strengthen the things that remain" — Ministers more than ever in demand — Always called "The Washington Court House Movement" — First State Temperance Convention.

CHAPTER IX. NOT ALL MEN SEE ALIKE, . 130

Protest of Rev. D. Simon — Ditto of the Lutheran congregation — Indorsed by the Presbytery of Huron — *Harper's Weekly*.

CHAPTER X. MEMORIES BY THE WAY, . . 143

Mrs. Millikan — Mrs. Pavey Mrs. Sharp — Mrs. Jennie Blakemore — Miss LeMay — Mrs. Pine — Mrs. Allen — Mrs. Smith — Mrs. Brownell — Contravention of statements utterly without foundation.

CHAPTER XI. THE "VOICE OF THE PEOPLE," . 159

Diversity of opinions — "Temperance and Citizens" — Defeat at the polls — License laws under the State constitution.

CHAPTER XII. "DINNA YE HEAR IT?" . . 169

"Gathering of the clans" at Cincinnati — Memorial to the Constitutional Convention — Thrilling interest — Result.

CHAPTER XIII. REVERSES AT HOME, . . 177

"Beadle" tells the story — Repeal of the prohibitory ordinance — Ordinance to "regulate" — Spirit of the workers.

CHAPTER XIV. FOUNDATION OF THE WOMAN'S CHRISTIAN TEMPERANCE UNION, . . . 188

Mrs. H. C. McCabe — Her paper before the decennial convention of the Ohio Woman's Christian Temperance Union.

CHAPTER XV. LICENSE OR NO LICENSE, . 195

Repeal of "regulating" ordinance — Woman's Temperance League — Basket picnics — Defeat of license — "After the deluge — what?"

CHAPTER XVI. THE WOMAN'S CHRISTIAN TEMPERANCE UNION BECOMES NATIONAL, . . 204

District delegate — National convention — Organization of Fayette county — End of the year — Summing up — Conditions for future work.

CHAPTER XVII. WOMAN'S CONSECRATION, . 216

Plan of Work — Address to the women of Ohio — Salient points — Systematizing — Mrs. Mary A. Livermore — Young People's Temperance Literary — Other features.

CHAPTER XVIII. THE RANKS ARE BROKEN, . 239

Death of Miss Annie E. Ustick — Of Mrs. Judge McLean — Of Mrs. H. P. Cherry — In the home of the Crusade leader.

CHAPTER XIX. THE SECOND AMENDMENT, . 244

"Declaration" by the Ohio Woman's Christian Temperance Union — Response — Campaign — Result — Tenth anniversary of the Crusade.

CHAPTER XX. INTO EVERY OPEN DOOR, . . 262

Band of Hope — Temperance education law — County fairs — Demorest medal contests — Y's — Departments — Headquarters — Certain figures — White ribbon Grand Army "Post."

CHAPTER XXI. THE PASSING OF THE VETERANS — LAST WORDS, ... 282

Mrs. Rebecca P. Van Deman — Loving memories of other old comrades — None can join our mystic circle — Last words.

CHAPTER I.

INTRODUCTORY.

NEARLY twenty years have elapsed since the unique, yet gracious uprising, known as The Woman's Temperance Crusade, "struck fire in Washington Court House, and was answered by flame upon every hill-top, in almost every State of our land, resulting in a reform which has belted the world."

While Dr. Dio Lewis, in that same winter, had inaugurated a similar movement in three other places, "the effort would have been classed as the idle vagary of a bewildered brain, but for the marvellous success which attended it first in Washington, and gave it 'a local habitation and a name.'"

A sketch of this movement, prepared for the World's Congress of June, 1876, by Mrs. M. V. Ustick, our Crusade secretary, has been before the public since the Centennial year. A call is now made for a fuller history,

in a more substantial form, which may be transmitted to posterity. In response to that call, this book is offered to the remnant of the old Crusaders, and to their children, who still live in Washington Court House and in Fayette County, or who may be scattered up and down the earth.

It cannot fairly be called "Memories of the Crusade;" for, when, in compliance with the request, "write the history," an investigation of the various documents — printed and in manuscript — was made, it showed the history to be already written. It remaided, therefore, simply to compile these records. This has been done with conscientious exactness and faithfulness. Every available line, which could be proven authentic, has been incorporated in the story. No doubt much material may exist to which we have not had access. Many other "memories," besides the few we have collated, might have been incorporated, adding interest and effect. But circumstances and time-limit have prevented searching for these. Neither has it been possible, in every instance, to give proper credit to the author of every quoted paragraph. As

far as practicable, however, this has been done. With special thanks do we refer to the minutes kept by Mrs. M. V. Ustick, our Crusade secretary, to those of Prof. C. F. Dean, secretary of the Temperance League, and to the kind and correct newspaper accounts given by our firm allies, Hon. William Millikan and Son, editors of *The Fayette County Herald*, and by Mr. J. H. Beadle, correspondent of *The Cincinnati Commercial.*

By special request, the history of the subsequent work of the Temperance women, which has never been intermitted, is brought down to the present date. In these after pages, we have freely availed ourselves of any and every source of information bearing on the subject.

As we look over these pages, we find that the main theme is not the personal experiences, the leadership, the deification of some one woman, the interesting circumstances of which she was the centre, the thrusting her to the front, as though success or defeat hinged upon the inspiration which came to her. It is the record of men and women working together as God intended that they

should, and as they always must do to succeed in any moral issue. It is the storied outcome of the inspiration vouchsafed to one woman many, many years ago, in a distant State, caught up by her son, given to warm hearts prepared of God, and carried to fruition by united effort. As one most active worker aptly puts it: "In those times, and in that company, our various talents or abilities were discovered. Some could do one thing and some another, and where there was a willing consecrated spirit, all found work." These pages tell how woman came to the more full discovery of herself; how man was taught that he had hitherto disregarded the "help meet for him" in the life-long fight against organized evil; how the world was set aflame with new ideas concerning responsibility; how war to the death was inaugurated between the Home and the Liquor Traffic. A glorious heritage it is, to leave our children, to be able to say: "I WAS A CRUSADER IN WASHINGTON COURT HOUSE!"

HOW FICTION BECOMES HISTORY.

Memory is a most treacherous thing. Zeller tells us: "The recollection not only blots out, but changes, so that instead of the ideas which have vanished from the mind, newly imagined ones, or those borrowed from other pictures of the memory, intrude, so that the affair becomes a very different one from what it was in reality. * * * If we wish to make a picture of a fact, whether this fact is related to us by others, or self-observed, we are in danger of falsifying the circumstance by mixing with it what is merely our own."

During the progress of the Crusade, we of Washington were the subject of most sensational misrepresentations. Our work and ourselves were caricatured until we became unrecognizable. Our names were associated with occurrences which had no historical kernel, with persons who never lived, events which never happened. These we saw in newspapers and — only smiled. We were too busy to take time to deny, too conscious of their falsity to realize that the great public would consider them truths. In

course of time we forgot them. But ever and anon, we have found them caught up and incorporated in books and writings of well-known authors, as parts of accredited history. Some of those persons, too, whom we have most delighted to honor, have strangely "mixed their notes" with reference to Washington. We would fain surmise, with the charity that bears no malice, that "the whirl of incident, perhaps, confused their memories." "Able to classify similar data, they yet could not tell every time the origin of this statement or of that experience. They heard hundreds of people talk — they made inferences from casual remarks."

Whatever the cause, the fact remains that things are now quoted of us, by respectable authors, which we utterly repudiate. Some of them we deem of such importance as to demand hereafter, in these pages, specific denial.

Attention is called thus early in the book to these mistakes, not because their correction was a fundamental intent of the undertaking, but because the Crusade women of Washington have suffered through the wide publicity given to them, and their correction

is therefore necessarily incidental to the work in hand.

Error, soft and pliable at first, takes on soon an adamantine hardness, and the blow which shatters it must be a direct and heavy one. It is hoped that the story of the Crusade days, here plainly retold as it was chronicled by eye-witnesses of their stirring and fateful scenes, may bear testimony to the spirit of divine intentness which breathed throughout their varied phases, and may sufficiently establish the position of Washington Court House "As the vital historical centre of the greatest Pentecost of modern times."

That the origin of the movement in Ohio, and the first successful development of it in the country, was at Washington, is, be it understood, here distinctly asserted and maintained. Dio Lewis himself wrote, on February 2, 1874, in the full flush of victory: "I had explained the scheme to more than twenty audiences. It remained for you to embody the thought in glorious achievement. * * * Never shall I forget that at Washington, Ohio, one of my long-cherished ideas escaped from the region of idle imagination, into a grand and glorious realism. To your town belongs the honor of this splendid achievement."

CHAPTER II.

INAUGURATION.

IN THE appointing of Providence it was, that, on the evening of December 24, 1873, Dr. Dio Lewis, of Boston, visited Washington Court House, under the auspices of the Lecture Association. In his lecture, on the subject "Our Girls," he gave in scant suggestion, as he had done in many places before, his plan of temperance work. "Never before was seed sown in such soil," said Dr. Lewis, in after weeks, when the movement, thus suggested, had taken shape, and had had breathed into it the breath of a divine life; had swept, temporarily, the liquor traffic from our town and county, and had spread, with its manifestations of a power before undreamed of, to near by towns, to counties, and at last to states.

Dr. Lewis had come to lecture on a subject peculiarly in line with his great life work, and to the human eye, his coming was

as that of any other public speaker. He remained to instruct, to guide, to inspire — and he came again to marvel.

For many years the temperance people of the town had been striving to banish the sale of intoxicating liquors from the place, and when the lecturer, after dwelling somewhat at length upon the havoc wrought by liquor, volunteered to address the people, and elaborate the plan which he had suggested for the suppression of the business, the proposition was eagerly caught up. The following morn was Christmas. At 10 o'clock, in accordance with the arrangements for a meeting hurriedly made the night before, a large congregation gathered in the Presbyterian church. The choir sang "Awake! Awake! Put on thy strength, O Zion!" and one of the pastors offered prayer. Dr. Lewis read a chapter from the Bible, and then began his work. We can give no report of his words, nor need we. The sentences he uttered, in a way thus brought about apparently by chance, were swallowed up in the enormous consequences that flowed from them. For one hour he poured forth argument, illustration, appeal, and demonstration, and, at

the close of the address, the whole great audience was ready to indorse and adopt his plan.

The story of this "plan" can be best told as taken in large part from the *Biography of Dio Lewis*, prepared by Mary F. Eastman, and published in 1891.

"Prior to the Washingtonian movement, which began in 1840, the use of stimulants was as general and almost as unquestioned as was that of tea. On every sideboard, at every dinner table, at the evening fireside gathering, in the hay field, at the dedication of the meeting house, and at the installation of the minister, liquor ran almost as freely as water." It was in those times, when there was absolutely no public sentiment against the sale and use of intoxicating liquors, and in the village of Clarksville, one mile from Auburn, N. Y., where the young people worked in great cotton mills, that the Christian women combined to free their village from the curse of dram-selling. "To his venerated mother," Dr. Lewis "openly ascribed the conception of the plan," and the day will surely come when the name of *Delecta Barbour Lewis* will be recognized

as the rightful and the *only* "Mother of the Crusade."

To her these earnest workers had long been in the habit of turning for counsel in domestic, social, and religious work. To her they naturally looked as a leader in this their extremity. Together they made their grief and their duty a subject of meditation and of prayer. It was determined to visit the men who sold liquor, to set before them the evils to which this traffic was leading, and to entreat them to abandon it. Deeply impressed, too, with the power of prayer, they resolved to seek its aid in the work of conversion. A few women, acting for the many, began their work, and, as a result, the place was, for years at least, absolutely free from the curse of dram-selling. This marvellous movement made a deep impression upon the son of Mrs. Lewis. In after years he wrote: "From my earliest recollection I have had great confidence in women. My remarkable mother inspired and deepened this faith. I have always thought that, if they would combine, they might, by love and faith alone, drive out of American life rum, tobacco, and

licentiousness. My confidence in this power increases with my age."

In his manhood lectures, Dr. Lewis forcibly urged upon women their great power, through their affectional, spiritual, and religious endowments, to take the lead in ridding the land of the gigantic evil of intemperance. For some years he had already been publicly advocating his mother's scheme for removing the drink curse, when, as far back as 1858, the towns of Dixon, Ills., and Battle Creek, Mich., were "shaken as by the spirit of God," through the awakening of the women under his pleadings, and their triumph was, for the time, complete. A similar work was accomplished in other towns and villages, with equally brief continuance. For fifteen years longer his zeal had not flagged, until now, though he knew it not, he was about to experience the fulfillment of the promise, "In due time ye shall reap, if ye faint not." In this same month of December, 1873, Dr. Lewis unfolded this plan to the women of Fredonia, N. Y. "Before the lecture was done, it was evident that there was a deep, strong passion pervading the audience," and

with marvellous promptness one hundred women began their work. The next day he told the same story to the women of Jamestown, N. Y., and fifty ladies responded in like manner. At Hillsboro, Ohio, a programme similar to that of Fredonia and Jamestown was followed with equal enthusiasm.

And now he had reached Washington Court House — the town which was to witness the climax of his efforts — from which hourly reports of the marvellous work were to be sent flying over the land by the great daily papers — the town where was to be attained the glorious success that afterwards became the watchword and incentive to thousands of women whose hearts were longing for the same great deliverance — the town which was to become the nucleus of an influence that should radiate over all the civilized world, and was to take the "plan" of this Apostle of Temperance forever out of his hands.

The claims we make for Washington are not exaggerated. During the progress of the Crusade it was universally conceded, as we believe, that "that whirlwind of the Lord,

which in a few months had swept over the great State of Ohio, and had grown to the huge proportions of the Women's Temperance Crusade," had its onset in Washington Court House. It remains to ask where began "the first eddy of that whirlwind?" What town — what circumstances were held up to influence and encourage the men and women of Washington other than the story of that mother, and of those who aided her more than thirty years before? We will tell. On that Christmas eve, at the close of his lecture on "Our Girls," as Dr. Dio Lewis stood before the audience in Music Hall, giving in brief the new idea which he proposed to unfold and to leave with them, he drew from the side pocket of his coat a newspaper, and quickly unfolding it, he held it in one hand while, with the forefinger of the other, he rapidly ran up and down column after column of details of the organization and progress, more than a week before, of the women's work at Fredonia, N. Y., "I have just to-day received this paper," he said. On Christmas morning, at that meeting in the Presbyterian church, of which we have begun to write, he enlarged upon these

details, until the hearts of his auditors were trembling with eagerness to try the same methods for the protection of their own homes. He dwelt at length *on no other place.*

As we look back at the facts, through a vista of nearly twenty years, we are fain to repeat words which ought at the first to have been said of no other woman than of the leader of the Woman's Temperance Crusade at Fredonia, New York. They are these: "What if this woman had not dared? What if her noble coadjutors had shrunk from the undertaking? Many a time had Dr. Dio Lewis urged the women to go forth into the saloons and pray. What if these women, like so many others, had declined?"

It was that leader — Mrs. Judge Barker — who, first, in that month of December, 1873, "dropped her knitting and arose to bring salvation to a manhood that was vitiated and depraved." The "eddy," which began in Fredonia, was felt in power at Washington, and from that moment, "far away on every hand, like wild prairie fire, went the flame enkindled by this spark." It was Washington that "set this mighty ball a-rolling," but

the momentum came from Fredonia. It was an "Ohio movement," because it had its development and culmination in the State of Ohio, but the first tremor of that movement began in the State of New York; even as the Divine afflatus of more than thirty years before was vouchsafed to a woman of New York, who was, and will remain, the only "mother of us all."

For how much longer shall it be said to the women of Washington and Fredonia: "You have come too late to the Court of Clio?" "The muse of history" should adhere closely to facts.

Such were the origin and elements of the plan unfolded by Dr. Lewis, and such were the progressive steps which led up to that deeply earnest meeting, in the Presbyterian church at Washington Court House, on Christmas morning, 1873. To that meeting we now return.

After the address there was quick organization, Mr. Z. W. Hegler being made chairman. At the suggestion of Dr. Lewis, two committees were appointed. One of these, the Visitation Committee, was composed of all the women present, and of some who

were not present, who were to go, in a body, to every liquor shop and appeal to the proprietors to cease the business. This committee was destined to become the active working force in the campaign which followed. This was the list of its members, nearly all of whom, be it said, served in the committee's daily work:

Mrs. P. E. Morehouse, Mrs. William Stevens, Mrs. Oliver Grubbs, Mrs. R. P. Van Deman, Mrs. E. Millikan, Mrs. Ann Blakemore, Mrs. William Smith, Mrs. J. Light, Mrs. H. L. Hadley, Mrs. Bethiah Ogle, Mrs. F. Nitterhouse, Mrs. D. McLean, Mrs. Allen Hegler, Mrs. M. G. Carpenter, Mrs. M. V. Ustick, Mrs. S. Lydy, Mrs. George Dahl, Mrs. Mills Gardner, Mrs. H. B. Maynard, Mrs. A. C. Hirst, Mrs. J. F. Dennis, Mrs. H. C. Coffman, Mrs. H. P. Cherry, Mrs. L. R. Priddy, Mrs. M. Blackmore, Mrs. A. E. Silcott, Mrs. H. P. Ustick, Mrs. J. Hopkins, Mrs. C. L. Getz, Mrs. T. Gardner, Mrs. William Gordon, Mrs. Barnett, Mrs. Farmer, Mother Johnson, Miss M. A. Love, Miss A. E. Robinson, Miss Julia Wood, Miss Anna Cherry, Miss Brightie Ogle, Miss Florence Ogle, Miss Kate Foster, Miss Belle Stuckey, Miss Lissa Millikan, Miss Emma Wilcox, Miss Annie E. Ustick, Miss Ida Dean, and Miss Alma Kephart.

The second committee appointed was composed of men, and was called a Committee of Responsibility. These men, who volunteered

their names as members of it, pledged themselves to furnish the money needed in the work:

A. E. Silcott, James Purcell, Rev. George Carpenter, John Foster, Mills Gardner, H. P. Cherry, Allen Hegler, R. C. Miller, C. L. Getz, M. Herbert, I. C. Van Deman, C. H. Brownell, James M. Adams, W. Mc. Pine, E. C. Hamilton, W. A. Ustick, James King, J. L. Van Deman, J. P. Robinson, C. O. Stevens, O. M. Grubbs, G. M. Ustick, R. Simpkins, A. L. Reed, Dr. S. S. Salisbury, Thomas Craig, William Craig, A. McCandless, William Hegler, H. P. Ustick, T. M. Ustick, P. E. Morehouse, Dr. Matthews, C. F. Dean, J. N. Van Deman, William Millikan, and Z. W. Hegler.

Four women from the Committee of Visitation were chosen to draw up an appeal to the liquor sellers. They were Mrs. M. G. Carpenter, Mrs. A. C. Hirst, Mrs. A. E. Pine, and Mrs. Bethiah Ogle.

It is something remarkable that no one of these women was present at this meeting, and that each was only informed of her appointment to this duty late in the afternoon of that day.

Closing addresses, of stirring power, were made by Dr. Lewis and the Rev. A. C. Hirst, and, with a vote of thanks to Dr. Lewis, the

meeting adjourned, to renew itself that evening, and on the following day, and again and again, in after days, as the movement grew with a rapidity and an intensity of power that far outstripped the hopes, and almost the belief, of those who started it, and that swept those who worked in it forward in its current, with small regard for the designs thought out by man.

Temperance was the all-absorbing theme, that day, around every Christmas board and upon all the street corners.

At the mass-meeting in the Methodist church that evening, which was one of deep interest and feeling, the chairman of the Committee on Appeal, Mrs. M. G. Carpenter, presented the following:

APPEAL.

Knowing, as we do, the fearful effects of intoxicating drinks, we, the women of Washington, after earnest prayer and deliberation, have decided to appeal to you to desist from this ruinous traffic, that our husbands, brothers, and especially our sons, be no longer exposed to this terrible temptation, and that we may no longer see them led into those paths which go down to sin and bring both soul and body

to destruction. We appeal to the better instincts of your hearts, in the name of desolated homes, blasted hopes, ruined lives, widowed hearts; for the honor of our community, for our prosperity, for our happiness, for our good name as a town; in the name of God, who will judge you as well as ourselves, for the sake of your own souls, which are to be saved or lost, we beg, we implore you, to cleanse yourselves from this heinous sin and place yourselves in the ranks of those who are striving to elevate and ennoble themselves and their fellow-men; and to this we ask you to pledge yourselves.

This appeal was unanimously adopted, and was afterwards used very generally throughout Ohio and other States.

On Friday, December 26, at 9:30 A. M., were held, in the Methodist church, what proved to be the final preliminary services. The congregation, filled with a reverential awe, joined in the hymns and the prayers that characterized that meeting, as they did all the others of that campaign of prayer.

A hundred copies of the appeal were ordered to be printed and circulated throughout the community, under the charge of Mr. John S. Foster and Mr. Allen Hegler.

In the organization of the Committee of Visitation, Mrs. R. P. Van Deman and

Mrs. D. McLean were chosen to lead the procession of women, Mrs. Carpenter was appointed captain and reader of the appeal, Mrs. Pine was selected to lead the singing, and Mrs. M. V. Ustick was elected secretary. Now had come the most interesting moment of this meeting. More than forty of our best women were to go forth on their errand of mercy. There was much trembling of heart, much taking hold on God, much supplication in prayer. Such a scene was never before witnessed in Washington. Down the central aisle of the church marched the women to their work, while the men continued in prayer to the Almighty that He would be with them as they went, with Christian song and prayer, to plead, face to face, with the liquor sellers.

An eye-witness writes: "I was at the church the first morning the Crusade women started out. There were a few remarks, a short prayer, and a quiet rising of the women in the front part of the church. The current came from right and left, joined in the middle aisle, then quietly and prayerfully moved down the aisle to the outer doors. I was sitting in the back part of the church near-

est the street. I scanned every face of the procession as it passed my seat, and felt that the spirit that produces martyrs had filled their souls. It was not enthusiasm. There was no taking hold of hands, no kneeling in dramatic attitude, no audible vow to Heaven. The atmosphere was surcharged with Divinity. It was the 'large upper room,' into which the Spirit of the Almighty came like cloven tongues of fire and lighted on His saints. The souls of those women were aflame with the Master's zeal and there was no room for theatricals."

The first place entered was the drug store of Dr. H. C. Coffman. The proprietor himself was absent, but the women held their exercises of singing and prayer. The strong, sweet tones of sacred song were followed by fervent, eloquent pleadings at the throne of Grace. Mrs. Pine, the one who, by appointment, first uttered the praises of God in melody in this unwonted place, was also, by request of the leader, the first to voice the prayers of these earnest hearts for divine guidance and blessing on themselves, and for the influences of the Holy Spirit on all those to whom they were sent. Her unfaltering

faith, her near access to the cross, her assurance in pleading the promises of Holy Writ, all served to elevate and inspire these true-hearted women with a supreme courage and hope. With a promise to call again, the procession left Dr. Coffman's, and entered the drug store of Dr. Harlow. The greeting of this gentleman was a cordial "God bless you, ladies!" and an immediate signing of the appeal.

The scene is described with burning eloquence by our Crusade secretary: "The number of places within the city limits where intoxicating drinks were sold was fourteen — eleven saloons and three drug stores. Into every place the women entered singing, each one taking up the sacred strain as she crossed the threshold. This was followed by the reading of the appeal and prayer, and earnest pleading to desist from the soul-destroying traffic, and to sign the dealers' pledge.

"The novel procession produced the intensest excitement on the streets, and was the subject of conversation to the exclusion of all others. The work of the women was thoroughly done. Not a den escaped. Into the

front door they went filling the front room and back room, too. Prayer followed Bible arguments. Down into the cellar, everywhere, they went with the same eloquent plea: — 'We pray you stop this.' — 'We mean you no hurt.' — 'We beg you to desist.' Thus, in tears, the mothers and wives and sisters pleaded for their cause all the day long, going from place to place without stopping even for dinner or lunch, meeting with no marked success but invariable courtesy, not even their reiterated promise, 'We will call again,' seeming to offend.

"No woman who has ever entered one of these dens of iniquity, on such an errand, needs to be told of the heart-sickness that almost overcame them as they, for the first time, saw behind these painted windows or green blinds, and entered the little stifling 'back-room,' or found their way down winding steps into the damp, dark cellars, and realized that into such places those they loved best were being drawn, through the allurements of the brilliantly lighted drug store, the fascinating billiard table, or the enticing beer garden, with their siren attractions.

"At the evening meeting in the Presbyterian church, a report in detail was given by the secretary of the Women's Committee, Mrs. Ustick. On Saturday morning, very inclement though it was, a large number of both women and men met again in the Presbyterian church. After consultation, it was decided to prepare two pledges, one for the druggists and one for the dram-sellers, which was immediately done.

"Then, with much earnest consecration to the work, began one of the most remarkable days ever seen in our town. It was agreed that the men should stay at the church and pray for God's blessing on the women while they were on their mission. Through seven hours that meeting lasted, and the great bell at the church tolled out at the close of every prayer. Its tolling cheered the hearts of the Crusaders, by pealing forth the knowledge that another supplication had ascended for their success.

"On this day the contest really began, and at the first place the doors were found locked. With hearts full of compassion, the women knelt in the snow upon the pavement, to

plead for Divine influence upon the heart of the liquor dealer, and there they held their first street prayer meeting. At night, the weary but zealous workers reported at mass-meeting various rebuffs, and their success in having two druggists sign the pledge prepared for them." This meeting was held in the Methodist church. Stirring addresses were made, and a grand union meeting of all the churches was arranged for the Sabbath day. Accordingly, on Sunday morning, a large audience assembled in the Methodist church, and was addressed by Rev. A. C. Hirst, Rev. George Carpenter, and Rev. Mr. Armstrong. In the evening the meeting was presided over by Professor P. E. Morehouse, and was addressed by Messrs. Mills Gardner, W. Mc. Pine, W. A. Ustick, and Rev. A. C. Hirst.

Monday, December 29, 1873, is long to be remembered in Washington, as the day upon which was made the first surrender, by a liquor dealer, of his stock of liquors, to the women in answer to their prayers and entreaties. Then, for the first time, the women saw liquor flowing into the gutter as the result of their efforts. An increased

attendance at the morning meeting, which was held in the Presbyterian church, had indicated the growing enthusiasm in the work. After their morning Crusade, and after having dined by invitation at the Firemen's Hall, the women marched back to the church. All the bells in town were pealing out the glad news of victory No. 1. The firm of Anderson & Keller had surrendered, and had volunteered to turn their entire stock of liquors over to the women, to be dealt with as they chose.

At the church, the men joined the procession, which marched, then, to Anderson & Keller's place of business, where this remarkable programme was carried out:—(1) Singing; (2) prayer by the Rev. A. C. Hirst; (3) singing; (4) rolling out the whiskey barrels; (5) pouring out of liquors. Axes were placed in the hands of the women who had suffered most, and, swinging through the air, they came down with ringing blows, bursting in the heads of the casks, and flooding the gutters of the street. One good woman, putting her soul into every blow, struck but once for a barrel, splashing Holland gin and old Bourbon high into the air, amid the

shouts of the people. Four barrels and one cask were forced open, the proprietors giving a hearty consent. As the last cask was opened, Mr. Anderson made a ringing speech, which was followed by three cheers for "King David Anderson." Then Mr. Keller mounted a cask and made a similar speech, and three cheers were given for Mr. Keller. After a prayer by Rev. George Carpenter, the crowd quietly dispersed.

The temperance meeting on Monday night was fairly red-hot with enthusiasm. The report of the Committee of Visitation was read, and the temperance pledge was signed by a large number of men and boys. Such singing, such hearty applause, and such cries of "good," "good," were never before heard in Washington. Messrs. Anderson and Keller were present, and addressed the audience with earnestness and the best of feeling. Colonel H. B. Maynard, Rev. A. C. Hirst and others followed with eloquent appeals.

CHAPTER III.

THE CAMPAIGN AT ITS HEIGHT.

ON THE fourth day, Tuesday, December 30, the campaign reached its height. It was stock-sale day, and the town was filled with visitors from all parts of the county and adjacent villages. At nine o'clock in the morning more people than ever before met in the Presbyterian church, and after an hour of prayer, singing, and conference, the women started on their fourth day's round. In the church, a prayer meeting was held by the men, until a messenger from the front announced victory No. 2. Anthony Abbott had signed the pledge, and was willing to pour out his liquors. Again the bells pealed forth "glad tidings of great joy," and the remarkable programme of the day before was repeated with greatest enthusiasm. Whiskey, gin, port wine, and brandy flowed in one steady stream on their way to Paint Creek.

These were the pledges as presented and signed:

DRUGGISTS' PLEDGE.

We, the undersigned druggists of the town of Washington, do hereby promise and agree that we will not hereafter sell, or allow to be sold in our stores, intoxicating liquor to any person for other than mechanical or medicinal purposes, and that we will heartily and in good faith perform this obligation. Nor will we by any shift or device, avoid or try to avoid this agreement.

Signed: W. A. HARLOW,
LOREN WILSON, *Clerk*.
H. C. COFFMAN, M. D.
GEORGE GOLDSBURY & Co.,
W. CAHILL, *Clerk*.

DEALERS' PLEDGE.

We, the undersigned, hereby promise and agree that we will not hereafter, by ourselves or agents, sell or allow to be sold in our houses or premises, intoxicating liquors of any kind to any person or persons.

JOHN B. KELLER,
KING D. ANDERSON,
ANTHONY ABBOTT.

Again was the mass-meeting at night one of unrestrained rejoicing and thanksgiving, and for three more successive days and nights were new victories constantly reported. Many thrillingly interesting incidents were constantly occurring, as, with

courage unabated and cofidence ever growing, the saloons of Barney Kelley, "Mike" Flynn, Clay Lawhead, John Meyer, Brent Ott, and others were successively and repeatedly visited, and the familiar exercises conducted. An ever-increasing solemnity filled the hearts of those patient, consecrated women. Spectators were awed — saloon men were subdued. One man said: "From the time you first entered my place of business I knew I must stop." The tolling of the church bell caught every ear, and solemnized every mind. Little business was transacted. All interest was centered on these wonderful events. "At length, on Friday, January 2, 1874, one week from the beginning of the work, at the public meeting held in the evening, the secretary's report announced that every liquor dealer had unconditionally surrendered; some having shipped their liquors back to wholesale dealers, others having poured them in the gutters; and that the druggists all had signed the druggists' pledge. Thus, a campaign of prayer and song had, in eight days closed eleven saloons and pledged three drug-stores not to sell except on prescription."

The temperance men and women were not deceived, however, into the belief that their labors were now ended. Wisely considering that there were other powerful forces, whose co-operation must be enlisted in order to secure the permanent abatement of the saloon, this physicians' pledge was prepared, circulated, and extensively signed:

We, the physicians of Washington and Fayette counties, do hereby agree to prescribe intoxicating liquors only in extreme cases, and where, in our judgement, no other remedy will do.

Also this property holders' pledge :

Believing it to be for the interest of our town and county, that intemperance be forever excluded from them, we, the undersigned property holders of Washington and Fayette county, do hereby agree and pledge ourselves not to lease or rent any property to be used for the sale of intoxicating drinks as a beverage, so as to clearly prohibit the sale of such drinks by any person whomsoever.

Signed: James Pursell, C. L. Getz, George Dahl, J. F. Ely, J. C. King & Co , M. Herbert, Daniel McLean, R. A. Robinson, Sr., J. N. Van Deman, J. L. Van Deman, Joe M. McLean, R. Millikan, A. Hamilton, Peter Wendel, S. F. Johnson, W. Willett,

William Robinson, A. M. Stimson, M. Pavey, T. M. Ustick, H. Dahl, and C. Duffee & Son, and many others.

The hotels of Washington had been, for many years, singularly free from the curse of a "bar." The proprietors of the Shaw House, the principal hotel of the town, were recognized temperance men, nevertheless they voluntarily put themselves under special pledge.

Mr. Milam Burke, an ex-dram-seller, and owner of some very desirable buildings, willingly entered into the following agreement:

"I will sell no more intoxicating drinks in the town of Washington, or County of Fayette, nor will I rent the room Mr. Ott now occupies, or any other room of my buildings to any person for that purpose."

In the suburbs of Washington were two flourishing beer-gardens, kept by Charles Beck and James Sullivan. Preparations were made to visit them. Collins & Bitzer, the livery men, without charge, supplied horses and carriages for that purpose. The women gratefully accepted this offered kindness, and at Mr. Beck's held their customary services of prayer, singing, and

appeal. They were treated with the greatest politeness, and Mr. Beck promised to "consider the matter." Mr. Sullivan was found "not at home," and they postponed their interview with him until another day.

At the meeting in the Methodist church on Monday evening, January 5, the following telegram from Hillsboro was read by Mrs. M. V. Ustick:

To the Temperance Ladies of Washington, Ohio:

The ladies of Hillsboro, Ohio, through their committee, Mrs. Col. Trimble, Mrs. Pickering, Mrs. John A. Smith and Mrs. Eliza Thompson, to the ladies of Washington, Ohio, send greeting, that they are prosecuting the good work of temperance here, as you are there, through prayer to God, to bless their efforts, and give them strength to continue the movement till victory crowns their efforts. They also pray for your success, and ask your prayers for their success.

An appropriate response was sent to these ladies, and when a few days later came a plea for "help" from Hillsboro, a delegation was promptly chosen to respond to this call. A Hillsboro reporter for a Cincinnati paper gives this account of their visit:

"Last week the ladies who had been laboring so faithfully to persuade the liquor sell-

ers to abandon their death-dealing traffic, appeared to be discouraged by their want of success, as the stubborn enemy still refused to yield, in spite of their prayers and entreaties. At this juncture it was suggested that the Macedonian cry for help be sent over to our neighboring town of Washington C. H., where the ladies had already achieved a grand success in a similar movement. * * * * * * The good women of Washington promptly responded to the call, and on Monday last (the 12th), four of the most active leaders in the work, namely: Mrs. Rev. George Carpenter, Mrs. Judge McLean, Mrs. Judge Priddy and Miss Anna Ustick, came over, accompanied by Mr. P. E. Morehouse, superintendent of the Washington Union Schools, and Mr. C. F. Dean, principal of the High School Department. On Monday night our large Music Hall was densely packed, and stirring and eloquent addresses were delivered by Messrs. Dean and Morehouse, who gave a history of the movement in Washington, in which they had actively co-operated with the ladies. Their story was listened to with deepest interest, and aroused every temperance man and woman

to a determination to renew the conflict at once, and never give it up until victory is won. At the suggestion of Mr. Dean, it was determined that the temperance men here should adopt the plan pursued at Washington, and hold a continuous prayer meeting in one of the churches, while the ladies were visiting the saloons, and at the close of each prayer the bell be rung to encourage the ladies with the thought that fervent prayers were ascending to God for their work. The ladies were greatly encouraged by the visit of their sisters from Washington, and a new impulse was given to the work."

Immediately on the return of this delegation, it was ascertained that a new man had paid the United States internal revenue tax—the only condition required — and had opened up in a deserted saloon, owned by Mr. Sullivan, proprietor of one of the out-of-town beer gardens. It was said, too, that he was backed by a whiskey house in Cincinnati to the amount of $5,000 to break down this movement.

On the next day, Wednesday, the 14th, the liquor was unloaded at his room. About forty women were on the ground, followed

the liquor into the house, and remained, holding an uninterrupted prayer meeting all day and until eleven o'clock at night. Thursday, bitterly cold, was spent in the same place and manner. Two hours of that time the women were locked in, while the proprietor was off attending a trial. On the following day, the coldest of all the winter of 1874, the women were locked out, and stood on the street holding religious services all day long. Fires were built in the streets, and on Saturday, a very comfortable plank house was put up, with a stove in it, for their accommodation. This they occupied for the double purpose of watching and prayer, through the day, but before night the sheriff closed the saloon, and the proprietor surrendered.

This four-days' liquor dealer was "Johnny" Slater, a young Irishman, the nephew of Mrs. James Sullivan. On the 18th of June following, he died from congestion of the lungs. On his death bed he sent for Mrs. Cherry and Mrs. Carpenter, asking them to pray for him.

He told these ladies: "They promised me $5,000 if I would hold out against the women. I never saw so much money in my

life, and I wanted it; but those prayers and songs ring in my ears day and night. I never heard such prayers before. I want you to know that I'm not going to Purgatory, I'm going straight to Heaven."

We believe that this young man had laid his sins on the Lamb of God and had received pardon.

On that same Saturday, January 17, 1874, on which the sheriff closed "Johnny" Slater's saloon, at the temperance meeting held at 11 A. M., Mr. Allen Hegler was chosen chairman. A permanent organization under the name of The Temperance League of Washington Court House, was formed, of which Mr. R. A. Robinson was made president, Professor C. F. Dean, secretary, and the following were made vice presidents, one from each township: Union, Z. W. Heagler; Paint, George Fullerton; Marion, John Jefferson; Perry, David Barrett; Jasper, Elias Coil; Greene, Henry Patton; Madison, W. L. Cook; Jefferson, Joseph Browning; Wayne, Cyrus Hegler; Concord, Milton Sever.

Messrs. A. E. Silcott, Rev. George Carpenter, and Dr. E. C. Hamilton were ap-

pointed a committee to secure signatures to a bond, in the sum of $20,000, required in the attachment proceedings, under which this saloon, which really belonged to Mr. Sullivan, had been seized by the sheriff. These signatures were quickly obtained:

A. E. Silcott, A. L. Reid, Allen Hegler, George Dahl, J. N. Van Deman, Jerry Hopkins, T. M. Ustick, C. O. Stevens, I. C. Van Deman, Jacob Light, J. M. Adams, A. McCandless, J. F. Dennis, David Vance, A. R. Creamer, J. L. Van Deman, William Miller, Benjamin Brown, John Stuckey, Ace Gregg, E. C. Hamilton, William Millikan, Sr.

The following resolutions were unanimously adopted:

WHEREAS, All good citizens are made to feel and deplore the sale and use of intoxicating liquors as a beverage, as a great pecuniary, social and moral evil, and

WHEREAS, A movement has been inaugurated in Washington, headed by the ladies of this place, to entirely suppress this traffic, therefore,

Resolved, First. That it is the imperative duty of every citizen of the county to take an avowed and determined stand in favor of, and support of, any and all lawful and moral measures to entirely suppress this traffic.

Second. To this end we pledge our names, our influence, our money and our honor.

Third. That in every township in the county, the citizens be urged to join in this movement, and at once commence holding meetings, and by personal appeal and efforts with the liquor vendors, secure the closing up of the traffic.

Fourth. That a mass meeting of the county be called together at an early date.

Fifth. That a copy of these resolutions be sent to each township in the county.

Rev. Armstrong,
Dr. O. A. Allen,
W. M. Pine.
Committee.

Messrs. Allen Hegler, A. R. Creamer, and J. P. Robinson were appointed a committee to arrange for temperance meetings to be held in every school district in the county, and to select workers to attend them, in order that the entire county might become a unit against the liquor traffic.

At the mass-meeting, on Tuesday night, January 20, that committee reported the following schedule of meetings:

Jeffersonville, January 26. Rev. Hirst, Mrs. Carpenter, Mrs. M. V. Ustick.

Jasper, January 26. Rev. Carpenter, Mrs. A. E. Pine, Miss Anna Ustick.

Good Hope, January 26. Rev. Armstrong, Mrs. Cherry, Miss Brightie Ogle.

Culpepper School House, January 26. P. E. Morehouse, Mrs. M. Gardner, and Mrs. Dennis.

Baughn's Baptist Church, January 26. William A. Ustick, Dr. O. A. Allen, Mrs. P. Ustick, and Mrs. Priddy.

Paint Chapel, January 26. C. F. Dean, R. A. Robinson, Mrs. D. McLean, and Mrs. W. Stevens.

West Lancaster, January 26. M. Sharp, Mrs. Hirst, Mrs. Light.

Staunton, January 27. Rev. Hirst, Mrs. Priddy, Mrs. Carpenter.

Martinsburg, January 27. Rev. Carpenter, Mrs. Hirst, and Mrs. T. M. Ustick.

Sugar Grove, January 27. C. F. Dean, Mrs. Morehouse, Miss Brightie Ogle.

Rock Mills, January 27. Rev. Armstrong, M. Sharp, Mrs. A. E. Pine, and Miss Anna Ustick.

North Star School House, January 27. W. A. Ustick, W. C. Gould, Mrs. D. McLean, and Mrs. Dennis.

Salmon School House, January 27. P. E. Morehouse, W. Mc. Pine, Mrs. Cherry, and Mrs. Stevens.

South Plymouth, January 28. Rev. Armstrong, C. F. Dean, Mrs. Sharp, and Mrs. L. Reed.

Otterbein, January 28. Mr. Cherry, Mr. King, Mrs. Priddy, Mrs. R. P. Van Deman.

Madison Mills, January 28. Mr. Morehouse, Mr. Sharp, Mrs. Lydia Wendel, Mrs. M. V. Ustick.

Bloomingburg, January 30. Rev. Hirst, Mrs. A. E. Pine, Mrs. Carpenter.

Waterloo, January 30. Rev. Carpenter, Mrs. Eliza Worley, Miss Anna Ustick.

Stewart School House, January 30. J. B. Priddy, C. H. Brownell, Mrs. Silcott, Mrs. R. P. Van Deman.

White Oak, February 2. J. N. Van Deman, A. Hamilton, Mrs. Lydia Wendel, Mrs. P. Ustick.

Moon's Mills, February 2. Rev. Hirst, Rev. Carpenter, Mrs Hirst, Mrs. Carpenter.

In nearly every case these meetings were held, and the appointments filled, as far as practicable, by the earnest workers named.

A short time before, a bill had been introduced into the House of Representatives of our State Legislature, by Representative Mark, to repeal the Adair Liquor Law. That law allowed any wife or child, or other relative directly interested, to prosecute for the sale of intoxicating drinks to husband or father; and almost any one to prosecute for the sale of liquor to an habitual drunkard.

This was an adroit movement of the advocates for the saloon to crush the temperance uprising, and it struck consternation

into the hearts of the brave women doing earnest battle for home and friends. Well they knew, that this law was near the only legal safeguard vouchsafed to wives, mothers, and children suffering from the evils of intemperance. With characteristic eagerness they sprang to the breach. Moral influence was all they thought to use. Accordingly the temperance organization of Washington Court House directed the secretary of the Visitation Committee to correspond with other points, with the object indicated in this letter:

To the Secretary of the Woman's Temperance League at ———

DEAR SISTER: By order of the entire body of our Temperance League, we send you an urgent request that you immediately appoint a committee of not less than six of the most earnest and effective workers among your women, who shall be ready at an hour's notice to respond to the call embodied in the following resolution:

"RESOLVED, That the secretary of this meeting be requested to correspond with the ladies in all places where the temperance movement is now, or may be progressing, asking the same to appoint a delegation to appear at Columbus when called, if any action of the Legislature threatening the safety of the Adair Liquor Law may be contemplated."

Please notify us immediately of your decision in this matter, forwarding us at least one name to whom we may telegraph if necessary.

Yours respectfully,

Mrs. M. V. Ustick, *Secretary.*

Responses poured in from all Leagues addressed, but the law remained undisturbed that winter.

As the task, on which the women had set themselves, began to loom up in formidable proportions, it became imperative that a plan should be devised by which to accomplish effective work, and at the same time allow every one opportunity for attending to her pressing home duties. For this purpose the force was organized in two divisions, which were to serve on alternate days, as follows:

Division No. 1, Mondays, Wednesdays and Fridays. Leader, Mrs. Carpenter; alternate, Mrs. Gardner; secretary, Mrs. M. V. Ustick; assistant secretary, Mrs. Lizzie Ustick; members, Mesdames J. S. Van Cleave, Lydia Wendel, Catherine Watts, J. F. Dennis, A. M. Stevens, M. E. Chester, Susan Tice, Ruth Dahl, L. Bond, Eliza Garrett, Margaret Wendel, Mary F. Adams, S. F. Johnson, D. McLean, L. B. Dudley, D. Dows, E. A. Dickinson, Jennie Blakemore, M. V. Logan, Lucy Hamilton, H. L. Hadley, M. Herbert, F. Silberhorn, C. F. Dean, Morgan

Adams, H. B. Maynard, Fuller Hess, A. Buckner, D. Simpkins, Bethiah Ogle and Lina Welton; Misses Ida Getz, Belle Foster, Ella Van Deman, Lou Brown, C. LeMay, Brightie Ogle, Florence Ogle, Lizzie Bell, Augusta Adams, Mary Blain, Alice J. Reed, Josie Eskridge, Sallie Long, Kate Foster, Nettie Hegler, Melissa Millikan, Hannah Devalon, Minnie Light, Emma Millikan, Annie E. Ustick, Julia Wood, Anna Blakemore, Maggie Pitzer, Matt. Gordon, Anna Bryson, Belle Stuckey, Hannah Goldsbury and Sadie Van Deman.

Division No. 2, Tuesdays, Thursdays and Saturdays. Leader, Mrs. A. E. Pine; alternate, Mrs. Eliza Worley; secretary, Mrs. M. V. Ustick; assistant secretary, Mrs. Lizzie Ustick; members, Mesdames J. Foster, A. C. Hirst, Charles Getz, R. P. Van Deman, Nancy Hopkins, H. A. Van Deman, Sue Gardner, W. F. Willett, P. E. Morehouse, J. Light, Brown Terry, M. A. Adams, A. McCandless, Jennie Stevens, J. Allen, M. A. Steen, Elizabeth Millikan, A. E. Silcott, W. Millikan, O. Grubbs, T. Taylor, Ann Blakemore, Henry Dahl, Allen Hegler, J. F. Ely, N. Skinner, M. Sharp, M. Willard, W. Hammer, Katherine Smith, Pat Burke, S. F. Kerr, M. Pavey, B. Collier, Ace Gregg, —— Matthews and Mother Johnson; Misses T. Love, Lucy McCoy, Lulu Hutchinson, Tinnie Cleveland, Emma Wilcox, Minnie Wilcox, Lizzie Wendel, Anna Rief, Anna Cherry, Eliza Thompson, Eugenia LeMay, Lenora Foster, Mary Brown, Lucy Johnson, Belle Diven, Minnie Pine, Belle Bloomer, Laura Reed, B. Hay, Anna Eskridge and Annie E. Robinson.

CHAPTER IV.

OURSELVES AS OTHERS SAW US.

ALL THIS TIME the new method of fighting whiskey was attracting the attention of the press and the people in surrounding places. On the day of its inception in Washington, a visiting minister of the Methodist church, Rev. I. P. Patch, was present, and was deeply impressed with the awe-inspiring scenes that he witnessed. It seemed to him that God's time of great deliverance had come, and the impulse to be an instrument in spreading the glad tidings took hold of him. Thenceforth, with the enthusiasm and the zeal of the early disciples, he went everywhere preaching the new method for the suppression of the liquor traffic. During the entire winter of 1874, his name appears in the Cincinnati dailies in connection with the movement in the counties of Clinton, Ross, Highland, Brown, and Clermont. To each place Mr. Patch carried the live coals of temperance fire, which were easily fanned into flame by the enthusiastic

response of the people. His first objective point was Wilmington. Without delay, the Rev. Mr. Hirst was sent for to expound the plan more fully. Mr. Hirst promptly accepted the invitation, and addressed a large audience in Wilmington on the second Saturday night of the movement in Washington. An organization was effected, and on Monday morning the women of the place were marching against the enemy.

Exchange papers all over the State took notice of the new movement for the abatement of the saloon. Letters and telegrams of inquiry were poured in upon us. Pleas for help came—"We, too, are ready; show us the way." Our ministers especially were in demand, and they responded to the full measure of their strength and opportunity.

The Fayette County Herald said: "It looks like a miracle to see with what rapidity the temperance movement begun in Washington has extended to other Ohio towns, and generally with the same remarkable success."

A Boston paper said: "Temperance men outside of Ohio are watching the Washington Court House experiment closely."

Just here, too, *The Cincinnati Commercial*, deeming the movement worthy of a more full investigation, sent out a talented reporter to view the land. This man, Mr. J. H. Beadle, went direct to Washington as the starting point of the Crusade. His graphic report was thankfully indorsed by the women as true, and it henceforth became the authorized statement of the facts which came under his observation.

Mr. Beadle reached Washington on January 20, 1874. He wrote:

I found myself in the thick of a fight renewed. For when, after a good dinner, I inquired what was in progress that would be likely to interest a stranger, the landlord of the Shaw House promptly made reply; "There ain't a saloon open in the whole place. Mighty dry here for a Cincinnati man. But there's a woman's prayer meeting at a saloon just out of the corporation, over the creek. Maybe you never attended one."

Without deigning a reply to his sarcasm, I struck out on the Leesburg Pike, and half a mile or so from the centre of the town found the only surviving saloon, kept by one Karl Beck — an exile from the Vaterland — familiarly known as "Charlie." But I should never have taken it for a saloon. It was after the pattern of a country school house, in the

same inclosure with Beck's residence, with well arranged grounds, and in the center of a fine suburban neighborhood. The place was evidently in a state of siege — prepared for the enemy at a moment's notice. No ladies were in sight, the door was locked, and my knock brought no response, though a confused murmur inside indicated the presence of customers.

"Hello, mine friend, vat you vant, eh?" was suddenly asked from the residence, only a few rods away.

Explaining my errand to Mr. Beck, for he it was, he broke into a voluminous complaint in low Dutch and English:

"I got no vitnesses. Dem vimins, dey set up a shob on me. But you don't been a 'bitual troonkard, eh? No, you don't look like him. Vall, goom in, goom in. Vat you vant, beer or vine? I dells you dem vimins is shoost awful. Py shinks, dey build a house right in de street, and stay mit a man all day a singin', and oder foolishness. But dey don't get in here once agin, already."

In obedience to this invitation I had entered by the side door — the front was locked and barred — to find four customers indulging in liquor, beer and pigs' feet. One announced himself as an "original granger," a second as a retired sailor, while the others were non-committal. They stated that two spies had just applied for admission, "men who would come in and drink, then go and swear they

were habitual drunkards under the Adair law," and that accounted for Mr. Beck's suspicions of me.

The landlord broke in: "You bin a reborter! Vell, I shoust like to see a good man here von der Engwirer von Cincinnati. Anoder man yesterday goom mit dem vimins; I tells zem all, 'You shoust go ouat; you got no peesness here.' And den he puts his hand so, in his pusom, for a peestol, und say, 'You touch dem vimin, I put you vare you don't zell beer any more, already.'" This story was confirmed by his customers, but I doubt it. All the time he was talking Mr. Beck was running first to one window and then another, looking towards town in a state of nervous excitement, which showed he was in constant dread of another invasion. He complained bitterly that "dem vellers in town dey skoolked, and left me to fight alone. But I shtop for dem vimin once two veeks already; I keep a decent house; I sells vine, beer und cigars, und I don't got no trunken mens in my house."

After remaining two hours, I concluded the ladies were not coming that day, and returned to town. I found opinions divided. A majority of the citizens were enthusiastic over the movement and its success; but there was an under current of doubt. The remarks of one prominent merchant struck me as very sensible. "I tell you, my young friend, the women have more power in favor of temperance, ten times over, than the men. They are free from political entanglements. They don't have to vote for anybody for office, and they don't ask anybody

to vote for them. So they can exert their moral power without hindrance. We are hampered in business and politics; they work for the pure love of humanity. A hundred women can do more for a moral reform than ten thousand voters. We can only make laws, but they can touch the heart. It must be a hard hearted man who can stand in his saloon and resist the pleadings of a good old mother, whose son has been ruined by liquor, when she comes with tears in her eyes and prayer on her lips. Yes, sir; if the women in each town would take hold as they have done here, Ohio could be made a temperance State in six months.

At night there was a mass temperance meeting in the principal church, and various committees reported progress. The first reported that they had called on Mr. Lawhead, "one of the lately converted whiskey sellers," and learning that he had some cases of liquor left on his premises, had taken measures to have them shipped out of town before they could do harm." A lady had brought suit against a Mr. Flynn for selling liquor to her husband, and as there was no doubt, from the evidence, that she would get heavy damages, he preferred a request for the ladies to intercede for him, adding that "a heavy judgment would sweep away every dollar of his property."

A copy of *The Cincinnati Enquirer* was produced, and an editorial therein read to the meeting. It commented rather unfavorably on the movement, and stated that the ladies had forced their way into places contrary to law. The spirit in which this

editorial was discussed, and, indeed, the spirit of the entire meeting, was in the highest degree temperate and conciliatory. Whenever there were any indications of anger or impatience, they were promptly checked, and by occasional prayer and singing, the large assembly were enabled to maintain a most Christian temper. The harshest thing said about the editorial was, that the editor was probably misinformed, and acting through ignorance.

Another committee, appointed the night before, reported that meetings of like character had been called in every school district in the county, and speakers from here appointed to attend them, in order that the entire county might be united against liquor selling. Rev. A. C. Hirst followed, on the duty of the citizens to those who had in good faith abandoned the saloon business. The brethren were to extend them help and encouragement in better work; and even those who still held out, were "not to be abused or denounced harshly, but prayed for." They had started out to conquer by kindness and the power of prayer, and these agencies they must continue to use.

I attended this morning a business meeting at the Presbyterian church, where the ladies detailed for to-day's work assembled, as well as several men. Rev. Mr. Hirst stated that after the meeting closed last night, he was waited upon by a lad of some fifteen years, who said that his father had been drunk for several days, not on whiskey, but "Hostetter's Bitters." Mr. Hirst added that this stuff was

still sold in town by somebody; he would not express a doubt that the druggists were acting in good faith, but here was a new work for the ladies — to find out where these bitters came from. His observation was that they contained the meanest kind of liquor; he had seen some man hauled from the hotel to the depot senseless, who had used nothing else, and it was the meanest drunk he ever saw in his life.

Another gentleman stated that Karl Beck had kept open house all last night; that the anti-temperance lawyer was there, and they made it one of the nights of the season. Another stated a number of drunken men came in town early this morning, one of whom went to sleep in his stable, and he had to be removed to the station-house. A committee of ladies was immediately detailed to labor with the man in the station-house, to induce him to reform and tell where he got his liquor. They soon sent back a report that the prisoner lay in a drunken stupor, but they would induce the Mayor to lighten his punishment if he would give the desired information.

Continued singing and prayer, with an interchange of views, appeared to quicken the hearts of the working committee, and they announced their intention to move immediately upon Mr. Beck. At this, I started ahead to make a reconnoisance; but the two ladies previously sent to the jail reached the saloon just before me. A few rods from his house I met Mr. Beck, making all speed towards

town, rather the worst scared Dutchman I have seen for some time. "Ach, mein Gott," he shouted, "day gooms; I tole you day gooms agin to-day already. I shoost go and see my gounsel, to see ven I no got a right to my own property." And he struck out for town in such style that expert boys might have played marbles on his coat tails.

On reconnoitering the premises I espied some men peeping from behind an out-house, and at sight of me emerged one by one my gay acquaintances of yesterday. They lamented the loss of their lager which had been left standing in their hurried departure. The two ladies being in a carriage were not suspected until almost at the door, then Beck had hurried his customers out of the back door, and fled to his "gounsel." The main body of the ladies soon arrived, and took up a position with right centre on the door step, the wings extending each way beyond the corners of the house, and a rearward column along the walk to the gate. In ludicrous contrast the routed revelers stood in a little knot fifty feet away, still knawing at the pigs' feet they had held on to in their hurried flight; while your reporter took a convenient seat on the fence. The ladies then sang—

"Oh, do not be discouraged, for Jesus is your friend,
He will give you grace to conquer, and keep you to the end."

As the twenty or more clear, sweet voices, mingled in the enlivening chorus—

"I'm glad I'm in this army," etc.—

the effect was inspiring. I felt all the enthusiasm of the occasion, while the pigs' feet party, if they did not feel guilty, certainly looked so. The singing was followed by a prayer from Mrs. Gardner, wife of Mills Gardner, Esq., of the Constitutional Convention. She prayed for the blessing of God on the temperance cause generally, and in this place particularly; then for Mr. Beck, his family and friends, his house and all that loved him, and closed with an eloquent plea for guidance in the difficult and delicate task they had undertaken. In one respect the prayer was unsurpassed; it was eminently fitting to the place and occasion. As the concluding sentences were being uttered, Mr. Beck and his "gounsel" arrived. As my head was bowed against the fence, I did not notice the lawyer till he touched me, and I soon saw that he was "case-hardened" for the occasion. The ladies paid no attention to either, but broke forth in loud strains:

> "Must Jesus bear the cross alone?
> No, there's a cross for me."

When the lawyer borrowed some of my paper, whispering at the same time: "I must take down their names. Guess I shall have to prosecute some of them before we stop this thing."

I shall need the pen of an Irving and the pencil of a Darley to give any adequate idea of the scene. On one side a score of elegant ladies, singing with all the earnestness of impassioned natures; a few rods away, a knot of disturbed revelers, uncertain whether to stand or fly; half-way between, the

nervous Beck, bobbing around like a case of fiddle strings with a hundred pounds of lager beer fat hung on them, and on the fence by the ladies a cold blooded lawyer and an excited reporter scribbling away as if their lives depended on it. It was painful from its intensity.

The song ended, the presiding lady called upon Mrs. Wendel, and again arose the voice of prayer — so clear, so sweet, so full of pleading tenderness that it seemed she would, by the strength of womanly love, compel the very heavens to open and send down in answer a spark of Divine grace that would turn the saloon keeper from his purpose. The sky, which had been overcast all morning, began to clear, the occasional drops of rain ceased to fall, and a gentle south wind made the air soft and balmy. It almost seemed that nature had joined in the prayer.

Again the ladies sang:

"Are there no foes for me to face?"

with the camp-meeting chorus:

"O, how I love Jesus,
Because He first loved me."

As this song concluded, the lawyer suddenly stepped forward and said: "Now, ladies, I have a word to say before this performance goes any further. Mr. Beck has employed me as his attorney. He can not speak good English, and I speak for him here. He is engaged in a legitimate business, and you are trespassers on his property and rights.

If this thing is carried any further you will be called to account in the Court, and I can assure you the Court will sustain the man. He has talked with you all he desires to. He does not want to put you out forcibly. That would be unmanly, and he does not wish to act rudely. But he tells you to go. As his attorney I now warn you to desist from any further annoyance."

Again the ladies sang:

"My soul be on thy guard;
Ten thousand foes arise."

And Miss Annie Ustick followed with a fervent prayer for the lawyer and his client. But they had fled the scene, leaving the house locked up. After consultation the ladies decided to leave Mr. Beck's premises and take a position on the adjoining lot. They sent for the "Tabernacle," a rude frame which had been used in front of "Johnny" Slater's saloon. Meanwhile Beck returned, opened the back door and admitted his four customers who had stood by faithfully. I entered the house while the ladies continued to sing. It would be painful and indecent to relate the remarks made by the besieged. They seemed to think it quite fitting that I should come and go between the parties; talking to me freely, and using a deal of poor wit on "Charlie" Beck, urging him to go out and "return thanks for the daylight serenade." It was a scene I never expected to witness in Ohio — four roysterers smoking, drinking, and blackguarding in a little room, while through the windows could be seen a platoon

of fair women standing guard, and with occasional intermission the sweetest songs in our language were floating in the air. The revelry inside soon broke down, an awkward silence followed, and the half-ashamed fellows shambled out into the road and homeward. Mr. Beck shut up shop for the day, and I returned to the city.

As I close, at dark, they have the Tabernacle well arranged with seats and comfortably warmed. It stands about thirty feet from Beck's front door, a little to the left. In front of it they have rigged up a powerful reflector, which shows the approach of customers, and in that formable position they propose to remain till midnight. BEADLE.

Meantime the subject of ridding the town and county of whiskey, beer, ale, and porter shops was the engrossing topic of the day in all parts of the county.

Correspondence concerning the meetings held in various places was interesting. We append such as we find in the local papers.

FROM WEST LANCASTER.

EDITORS HERALD: On Monday evening, January 26, at the temperance meeting held in this place, Dr. Dennis explained the object of the meeting and gave a brief history of the workings of the Temperance League in Washington Court House. Morris Sharp delivered an earnest address; after which the pledge was presented by Mrs. Sharp, Mrs. J. Light,

Mrs. Lydia Straley, Mrs. Sallie Allen, the Misses Sallie Sanderson, Amelia Allen, and Eva Huffman, and in a short time eighty-three names were procured. The meeting was a success in every respect. Before adjourning the audience voted to hold another meeting for the purpose of organizing a Temperance League. The temperance movement in our county seat has accomplished incalculable good, and being strongly supported by the township leagues, the greatest enemy of our race will soon be destroyed.

FAID.

FROM STAUNTON.

EDITORS HERALD: It having been announced that the friends of temperance would hold a meeting in the Methodist church on the evening of January 27, a number of citizens assembled, eager to listen to the ladies and gentlemen from Washington who were to address them. Mr. William Long was chosen chairman and J. F. Fenton secretary. After singing, "There is a Fountain filled with Blood," and prayer by Mr. Page Ustick, Colonel H. B. Maynard gave a history of the temperance movement, emphasizing the force of habit and the results of intemperance. He was followed by Mr. Ustick, after which Mrs. J. B. Priddy held the earnest attention of all while with her whole heart she called upon them to enlist under the temperance banner. The pledge was then read, and presented to the audience by Mrs. J. B. Priddy, Mrs. K. B. Cole, Miss Mortram, Miss McCoy, Miss Emma White, and Miss Alpha Mark; and it was found that eight-six persons

had signed their names. Dr. Matthews made the closing speech.

FROM BLOOMINGBURG.

EDITORS HERALD: By arrangement of the Temperance League, a crowded audience assembled in the Methodist church on the evening of January 30. George S. Fullerton was chosen chairman and James M. Edwards secretary. After singing, Scripture reading by Rev. Mr. Kendall, and prayor by Rev. Mr. Windsor, the Rev. A. C. Hirst, of Washington, addressed the meeting. He said it is not because Bloomingburg is cursed with rum-shops and drunkards that this vast audience is assembled, but for the sympathy the good people have with those who are thus cursed. He explained the process by which the ladies of Washington are so successfully carrying on this great reform, and declared it must succeed because it is the Scriptural plan of reformation—love for Christ and immortal souls. He closed with an exhortation to maintain the former record of Bloomingburg. After singing, "All Hail the Power of Jesus' Name," Colonel H. B. Maynard reminded the people that it is the demand for whiskey, ale, and beer throughout the county that supported the doggeries of Washington. Still he dared hardly hope that drinking can be entirely abated until the law of fermentation is repealed. Mr. W. A. Ustick, the patriarch, waxed warm as he represented the fight between "King Alcohol" and "King Jesus." Two hundred signed the pledge.

FROM MADISON MILLS.

EDITORS HERALD: Fully two hundred persons were present in the Methodist church, last evening, February 10. Mr. John Jefferson was made chairman. Judge J. B. Priddy addressed the meeting on the different methods of temperance work, and on the power of public sentiment, zeal, and enthusiasm. James M. Edwards spoke in his coquetish manner, singing two stanzas of "John Alcohol, My Jo John," and describing his conversion to faith in the Woman's Crusade.

Just at this point Mr. W. A. Ustick proposed that the meeting in a body march to Dempsey's whiskey shop, which was agreed to at once. He refused them admittance; but nothing daunted, they sang and prayed in front of his shop for half an hour, and then returned to the church for the purpose of organizing for the work the next day. The following women responded to the call for volunteers: Mrs. James Noble, Maggie Fulton, Della Harrison, Dora McArthy, Ella T. McArthy, Scioto Taylor, Lib Harrison, Emma Shufflebarger, Mary Bloomer, Mrs. John Jefferson, Jennie Satchel, Maggie Hanowalt, Mrs. Lewis Cooke, Mrs. Henry Fulton, Mary Satchel, Angeline Smith, Isabella Wheeler, Rilla Jones, Sarah Grim, Ellen Cook, Maggie Noble, Kate Ingmire, Mary Crow, Mary Williams, Mary Hixon, Lizzie Smith. They organized by electing Mrs. James Noble president and Miss Emma Shufflebarger secretary.

During the time of organization and the getting of signatures, short speeches were made by Mrs. Page Ustick, H. P. Ustick, and M. Sharp.

Signatures were obtained to the pledge by Mrs. Page Ustick, who is an untiring and zealous worker in this movement, Mrs. Morris Sharp, and Miss Annie Ustick. Mr. H. P. Ustick and Mr. M. Sharp urged the people to do their whole duty in this matter.

There were but few present who did not sign the pledge, and most, if not all, of our substantial citizens pledged their support to the women.

Another correspondent writes thus:

MADISON MILLS, February 15, 1874.

EDITORS OHIO STATE REGISTER: We have in our little "ville" one whiskey and beer saloon, run by one Peter Dempsey, a former resident of Washington, who has been dealing out "fire water" to his customers at this place for about two years.

The establishment and its proprietor have been receiving more than their usual attention for the past ten days. Peter has been waited upon by the ladies of this vicinity, accompanied by a few from Washington and Bloomingburg, and asked, in a very polite way, to cease the sale of intoxicating drinks, but, as yet, without avail, further than the promise that he would answer yes, or no, some time this week.

The ladies have had a tabernacle erected near Peter's "shack," in which they propose to wage an

unceasing warfare upon him, consisting of prayer and song, provided his answer is in the negative.

Last Friday evening, J. B. Koontz, Esq., of Washington C. H., lectured on the subject of temperance. He handled the whiskey question without gloves.

Mt. Sterling, O., February 23, 1874.

Editors Herald: It is just two weeks since the Rev. Mr. Carpenter, of your place, was here and assisted in organizing our Temperance League. Every house where intoxicating drinks were sold is said to be closed, and the women's work seems to be done for the present.

The druggists were the first to sign the pledge; then four out of the six dealers. The friends of the other two guarantee that they will sell no more.

(Signed)

Secretary of Mt. Sterling Woman's League.

The very first echoes of the triumph at Washington Court House reaching Jeffersonville, thrilled the hearts of women there, equally anxious to abate the saloon from among them.

Two young ladies, teachers in the public schools, voiced the longings of the many by issuing an earnest appeal to their sisters at the county seat, to extend help and counsel.

These young ladies were Miss Lizzie Grey

(now wife of Hon. Frank G. Carpenter, our present State Senator) and Miss Betty Jones.

The appeal is worthy a place in these records:

JEFFERSONVILLE, January 6, 1874.

EDITORS HERALD: Having learned, through the columns of our county papers, the success attending the band of women who have been striving to substitute temperance for intemperance in your city, and having also heard that they would probably visit our town to pursue their good work, we earnestly request them to come, feeling that they are capable of producing a change, of which we are in need. Such a course would undoubtedly merit the approval of our best citizens. Surely God is with them, and they can but succeed here as well as elsewhere. Among the evils of our town that of intemperance is prominent. Every day we see young men, capable of occupying positions of honor and happiness, interested only in satisfying their longings for the poisonous, yet tempting cup; yet nothing done to sway the tide of souls rushing down, down to destruction. What we need is energetic, Christian men and women to join together, and work faithfully, until the desired change is produced. And if there are not enough in our own community who will put hand and soul to the cause, we say come from Washington, and thereby increase the morality of our town. Do not delay, for the evil is increasing daily, hourly. Come, and God

will come with you. You have had our prayers all through your work. No doubt thousands of others have offered up sincere prayers in your behalf.

Mrs. Frank G. Carpenter herself, tells the interesting narrative of results:

"In response to this invitation, early in February, a number of women from the very best families of Washington, went to Jeffersonville in carriages. They were joined by many of the good women of Jeffersonville, and began the work of visiting the drug store, where they presented the druggists' pledge. They also visited the two saloons, presenting the dealers' pledge, and offering prayer and entreaty. One of the saloonists readily surrendered. The others were respectful but slower in yielding. The work of the women was supplemented by the efforts of men of good standing in the town, and a few from Washington. Rev. A. C. Hirst, from the latter place did effective work. Rev. Elihu Moore, of the Universalist faith, is especially remembered for his efficient services during the meetings that followed. Always a zealous advocate of temperance, his tact and ability fitted him to be one of the leading spirits of the move-

men at this place. Prominent members of his pastorate were active participants in the work. Very few women at that time could address a house full of people, but Mrs. Sarah Cain, of the M. P. church, now a resident of Xenia, Ohio, made earnest and successful talks during the series of meetings. Others passed through the audience securing signers to the abstinence pledge. Perfect order was maintained, and the movement won the sympathy of the intelligent citizens of the town and surrounding country. The young men were very courteous to the visiting ladies, of whom Miss Eugenia LeMay and Mrs. H. P. Cherry were the leaders. A poverty Smiths' pledge was circulated and freely signed.

At one of the night meetings a resolution was read favoring the suppression of the liquor traffic, which received the almost unanimous support of the audience. The work continued for some time. Men and women came from Washington to assist, until finally, public opinion ruled the day. Liquors were returned to the wholesale houses, and the traffic was abandoned. Peace and sobriety continued until 1876, when a

CHAPTER V.

THE WOMEN SUMMONED INTO COURT.

TWO WEEKS had passed. Every day the women of Washington had been faithful in their attendance at the tabernacle near Beck's beer garden. It was a rude structure of rough pine boards built in the corner of Judge McLean's lot, adjacent to Mr. Beck's place of business. A good stove, seats, etc., were provided, powerful reflectors for night work were fitted up, and from early morn until 9 and 10 o'clock P. M. from twenty to fifty women worked with a will. Prayer and song were the weapons used. Men who persisted in going for their beer were waited upon with the pledge, and in many cases signatures were courteously and pleasantly given. Every opportunity of appealing to Mr. Beck was eagerly seized, but he politely referred the ladies at all times to his counsel.

At last a petition for an injunction was presented to Judge Safford, of Chillicothe, and that injunction, restraining some 140 of

our citizens from singing and praying near Mr. Beck's premises, was granted. The sheriff was peremptorily ordered to remove the wooden building which had sheltered them so long, and to disperse all gatherings of persons which might assemble there. Moreover, on Tuesday, February 3, forty-seven of our citizens — mostly ladies — were summoned by the sheriff, under an order issued by Judge Safford, to appear before the Court of Common Pleas on March 7, to answer to the complaint, on basis of which the injunction had issued.

Some of us will never forget the kind, regretful tones of Sheriff Millikan as he served the summons, saying: "Ladies, this is the hardest thing I ever did, but my office compels me."

Below we give the complaint made by Mr. Beck through his attorney, upon which he asked the court to grant an injunction:

That on or about the 26th of December, A. D. 1873, certain of the defendants agreed together to adopt means to break up and destroy the business of your complainant.

That in pursuance of said agreement, from time to time, between said 25th day of December and

the 20th day of January, A. D. 1874, they, against the wish and in spite of the protest of your complainant, entered and trespassed upon the said premises of your complainant, and held what they called Temperance Prayer Meetings.

That on the said 20th of January, fearing actions of trespass, the said defendants desisted from entering your complainant's close, but, with the avowed purpose of breaking up the said business of your plaintiff, erected, or caused to be erected, upon the said lands of the defendant, Daniel McLean, a certain board structure or shanty, which said structure or shanty is without doors or windows or other openings on three sides, but entirely open or uninclosed on the side next to the residence and business house of your complainant, and stands not more than four feet from the west line of your complainant's said second tract, and but a few feet from either his business house or dwelling, and between the point of his said business house and the said Leesburg pike.

That in and about said structure or shanty the defendants have placed lamps and strong reflectors.

That said structure or shanty is occupied day and night by some of the defendants.

That from 8 or 9 o'clock of each morning, since the 25th day of January, until as late as 11 o'clock at night, up to the present time, the female defendants, by squads and reliefs, incited and encouraged so to do by the male defendants, occupy the said shanty, attended by certain of the male defendants.

That whenever they see a stranger or any other person not of their own number, and especially a person known to be a customer of your complainant, going toward his dwelling or place of business, they set up a singing and praying; and more especially when a customer enters his place of business.

That by means of the said lamps and reflectors they, by night, throw a strong light into the windows of the complainant's dwelling house and business house, and upon his walks and grounds, whereby they are enabled to see all persons who come upon his said premises, either guests of his family or customers to himself.

That the names of all persons coming upon his said premises by day are taken down by the defendants then on watch on and about said shanty, and are read out openly at public meetings composed of the defendants and others in some one of the churches of said Washington on the following night, and the names of all persons coming on his premises at night are so taken and read in church the following morning.

That the taking and reading so as aforesaid of the names of persons aforesaid is with the purpose of preventing such persons and all others from coming upon your complainant's said premises either as customers or guests.

That the said defendants threaten to continue their said practices and presence and shanty and lights and reflectors until your complainant ceases to do the business aforesaid.

That their object and purpose is to annoy the plaintiff, to destroy his business, and to inconvenience himself and family until he is compelled to quit his said business.

That by reason of the facts stated, neither your complainant, or his wife or family, can by day or night do any act or thing upon his premises without being observed.

That by reason of the facts stated, the ladies and friends of your complainant's wife are prevented and deterred from going to his house, whereby his wife is cut off from all society and companionship, on account of which and said annoyance, and that hereafter named, of said defendants, she is seriously threatened with sickness.

That stones are thrown into plaintiff's premises and at him at night, and cursing and swearing at night is indulged in by young male members of certain of defendants' families, who congregate about said shanty at night.

That the said shanty, lamps and reflectors and presence and conduct of the said defendants in singing and praying, and as otherwise stated, is a nuisance, and causes great inconvenience to the complainant and his family, and is interfering with and destroying the plaintiff's business, and disturbing the quiet and repose of himself and family, and interfering with the peaceful enjoyment of his property, and for which he has, as he is advised, no adequate remedy at law.

He therefore prays that said nuisance may be abated, said shanty and lamps and reflectors removed, and the defendants perpetually enjoined and restrained from doing every and all the acts and things set forth in said petition, and otherwise interfering with and molesting the said plaintiff, or his said business and family, and all other proper relief.

In obedience to this order of court, the women left the place immediately, and the next morning the sheriff, in accordance with the mandate of Judge Safford, took the tabernacle down and removed the lights.

The list of defendants is found below. The special "roll of honor" of forty-seven, to whom invitation was issued to appear at court on March 7, is included. Not a woman but is proud to see her own name in the list. This was the title of the case:

Charles Beck, Plaintiff, against Daniel McLean, Matilda McLean, George Carpenter, Mrs. George Carpenter, Mills Gardner, Margaret Gardner, Margaret Ustick, T. M. Ustick, Mrs. Page Ustick, Page Ustick, Lizzie Van Deman, Lydia Wendel, Peter Wendel, Catharine Watts, Mrs. J. F. Dennis, J. F. Dennis, A. M. Stevens, W. C. Stevens, M. E. Chester, Susan Hay, Ruth Dahl, Ida Getz, Belle Foster, Ella Van Deman, Lou Brown, Brightie Ogle, Florence Ogle, Lizzie Bell, Mrs. L. Reid, Margaret

Wendel, Mary F. Adams, Mrs. S. F. Johnson, Catharine Lemay, Augusta Adams, Mary Blaine, Alice J. Reid, Josie Eskridge, Sallie Long, Kate Foster, Melissa Millikan, Nettie Hegler, Hannah Devalon, Minnie Light, Emma Millikan, Annie Ustick, Julia Wood, Anna Blakemore, Maggie Pitzer, Martha Gordon, Mrs. John B. Priddy, J. B. Priddy, Susan Robinson, R. A. Robinson, Mrs. Charles Blakemore, M. V. Logan, Lucy Hamilton, Mrs. H. L. Hadley, Belle Herbert, Mary Nitterhouse, Clara Dean, Mrs. M O. Adams, Clara Maynard, H. B. Maynard, Mary A. Hess, Deborah Dews, Alvira Buckner, Mrs. Richard Simpkins, Bethiah Ogle, Belle Stuckey, Hannah Goldsberry, Sadie Van Deman, Mrs. W. E. Pine, Eliza Worley, Mrs. John S. Foster, Mrs. A. C. Hirst, Nancy Getz, R. P. Van Deman, Nancy Hopkins, H. A. Van Deman, Susan Gardner, T. F. Gardner, Mrs. W. F. Willett, Mrs. P. E. Morehouse, Matilda Love, Lucy M. McCoy, Lulu Hutchinson, Tinnie Cleveland, Emma Wilcox, Minnie Wilcox, Lizzie Wendel, Anna Rief, Anna Cherry, Eliza Thompson, Lugenia LeMay, Lenora Foster, Emma Johnson, Ella Pitzer, Lucy Johnson, Belle Divens, Minnie Pine, Belle Bloomer, Laura Reid, Ann Eskridge, Ann E. Robinson, Barbara Hay, Mary Brown, Mrs. J. Light, M. A. Adams, Mrs. Abel McCandless, Jane Stevens, Charles Stevens, Jane Allen, Elizabeth Millikan, Helen Silcott, A. E. Silcott, Mrs. William Millikan, William Millikan, Mrs. Oliver Grubb, Mrs. Allen Hegler, Mrs. Nathaniel Skinner, William Smith, Mrs. S. F. Kerr, Mary Pavey, M.

Pavey, Catharine Collier, Mrs. D. Matthew, Mother Johnson, A. C. Hirst, C. F. Dean, M. O. Adams, George C. Jenkins, J. P. Robinson, William Ustick, Henry Dahl, Magdalena Dahl, Fred Foster, W. M. Pine, Charles L. Getz, P. E. Morehouse, Thomas Grimes, Lucy Cherry, H. P. Cherry, Morris Sharp, Mrs. Morris Sharp, Varelle Willard, M. Willard, Mrs. W. H. Hammer, and Catherine Smith, Defendants.

The petition was filed on February 3, 1874, and the summons and order of injunction issued on the same day.

CHAPTER VI.

PASSMORE, BECK, AND SULLIVAN.

THE FRIENDS of law and order were not in the least discouraged. In the best of spirits they determined to continue their efforts to put down the liquor traffic in town and county. The morning prayer and evening temperance meetings were continued in the churches, and consultations were had, which resulted in a determination to obey law and trust in God, and also to give those who appealed to law a taste of their own medicine. Suits were begun against the two beer sellers under the Adair law, and judgments were obtained in various amounts; the women appearing in force in the court room during each trial, thus giving their moral support to their suffering sisters.

The enthusiasm of the citizens was widespread and intense. It was even proposed, at one of the large meetings, that a union church should be built on the grounds where the tabernacle had been located, and several

gentlemen were ready with their hundred dollars each for that purpose. However, this church was never built.

On Friday of this week, February 6, it was announced that a new beer shop was to be opened inside the corporation. One Charles Passmore, a retired sailor, who had, with varying fortune, followed the trade of wagon maker for some time, determined to open out an establishment of that kind. Accordingly, he paid the Internal Revenue tax for a retail liquor dealer, and began operations on Saturday morning, February 7.

So did the women. They waited on Mr. Passmore and entreated him to cease from the business. To the most earnest pleadings he presented the old argument that he would do a lawful business, and refused to comply with the request. Mr. Passmore seemed to believe that the temperance agitation was only the work of a few enthusiasts, and that the great body of the people were utterly indifferent to its success or failure. But all the afternoon a band of plucky women — some at the front door of his saloon, some at the back door — sang and prayed, and tried to stop the tide of drinkers who came in squads

to slake their thirst at this new fountain. Every customer had to enter under the observation of a score of women, and while thirst was appeased, the ears were greeted with —

"Must Jesus bear the cross alone?"

and other sacred songs, interspersed with fervent prayers. During two hours on Saturday, fifty persons entered this saloon.

In the evening, a large number of women and men went from the meeting at the Methodist church to this saloon. Mr. Passmore came to the door frequently and talked to them, but refused to admit any one, and persistently refused to abandon the business. They remained, however, singing and praying, until nearly eleven o'clock.

The result of this Saturday's business was that there were more drunken men in town than there had been for six weeks before.

A union meeting of all the churches (except the Lutheran and the Catholic) was held on Sabbath, the sermon being delivered by Rev. George Carpenter. In the evening, there was a crowded meeting at the same place. Every available spot in that large

building was filled as it seldom had been before. On Saturday evening it had been agreed that all the business men of the town should be invited to close their business houses from 8 to 9 o'clock, on Monday morning and attend a business men's prayer meeting. In response to this request, all the business houses but three were closed, and there was at the Presbyterian church by far the largest morning meeting that had yet been held. Large delegations of women and men were present from Bloomingburg, Staunton, and the country round about Washington. The president of the Temperance League, Mr. R. A. Robinson, was chairman. After an hour spent in devotional exercises and in conference, Mr. A. E. Silcott electrified the audience by announcing that *Passmore had surrendered!*

It was to Mrs. Carpenter that the surrender had been made. Detained at her home that morning, Mr. Passmore sought her out and confessed that he never wished to experience again the feelings he had on the previous Saturday night. "Why, the whole church was there!" he said. He

offered to close his saloon immediately and ship his unbroken packages of beer back to Cincinnati. He had one broken package, which he would be compelled to dispose of, but he would not get any more. Mrs. Carpenter thanked him for his words, shook hands with him cordially, and then sent a messenger with the glad news to the church.

There a scene of rejoicing took place such as is seldom witnessed. A thrill of joy and gladness indescribable ran through the vast audience; a thrill that inspired new courage and confidence in the ultimate success of the glorious work.. Mr. Silcott suggested that the business men march over to Mr. Beck's place and request him to surrender. The suggestion was immediately indorsed, and more than one hundred of the leading business men formed in column. Another suggestion was enthusiastically received. It was that all of both sexes who had not been enjoined from so doing by Judge Safford's order, should form a procession, marshaled by Mr. J. S. Foster, and follow the others. On the route a consultation was held, and Messrs. Allen Hegler, J. C. King, George Dahl, and Dan Wendel were

appointed to head the procession and interview Mr. Beck.

When Mr. Beck saw them coming, it is reported that his consternation was indescribable. "Mein Gott! vat is dat? So many peebles! So many peebles!!" As the procession drew near, and, through the committee, made known the errand, he seemed to study a moment, then raising his head, he cried, "I surrenders for two monts!"

He was told that this would not meet the demands of the rapidly growing public sentiment in favor of the total abolition of the liquor traffic, and that nothing short of an unconditional surrender would do. As Mr. Beck's counsel was not present, he desired to have a private interview with Messrs. George Dahl, Allen Hegler, and one or two others. After a few minutes talk, Mr. Beck came out in front of the audience, and, taking his hat from his head, said, "Gentlemens, I quits."

This announcement was received with almost deafening shouts. A call was made for "three cheers for Charlie Beck!" and no call was ever more heartily or loudly responded to than this. A shout of joy went

up that fairly rent the air. Then came a storm of congratulations. Not since the close of the war had such a scene been enacted in Washington; such shaking of hands, such tears of joy, such shouting, ringing of bells, and enthusiasm. Women cried for joy when told the good news, "Beck has surrendered forever." One enthusiastic blacksmith got out his anvils and fired several rounds in honor of the occasion.

It would seem that two victories in one day were glory enough; but the business men were not satisfied, and the procession, numbering at least two hundred, started for Sullivan's beer garden on the Chillicothe pike, about a mile from town. Marching up Court street the number increased, and with the most profound order the long line of people pursued their journey. When about half the distance the procession was met by Mr. Sullivan himself. A conference was held by the roadside between himself, Mr. Hegler, and two or three others, which ended in Mr. Sullivan asking to have until Wednesday morning to decide what course to pursue. The bells all the while were ringing out their merry chimes upon the crisp air.

The mass meeting on Monday evening drew out an immense audience. Stirring speeches and reports were given, and a grand jubilee arranged for the next Tuesday afternoon, when Dio Lewis was expected to be with us. Committees to circulate the news over the county were appointed.

On Wednesday morning the business men's prayer meeting was well attended. Many persons from the country were present. At 9 o'clock the audience formed a procession, marshaled by Mr. J. McArthur, and marched, several hundred strong, towards the place kept by James Sullivan. The armistice asked for, and obtained by him had expired. Again Mr. Sullivan had a long talk with Messrs. Allen Hegler, D. Waters, and David Dore. He seemed not yet ready to make a decision; but declared that at 2 o'clock he would be prepared to make, through Mr. Hegler, a final report. The crowd, very good naturedly, dispersed to meet at the appointed time at the Presbyterian church.

When the hour arrived, the church was filled with expectant and determined people. Mr. Sullivan still hesitated. They gave him

just thirty minutes to decide what he would do. At the end of that time the committee, Messrs. Pavey, Hegler, and Waters, returned, bringing Mr. Sullivan with them, and announced that he had unconditionally surrendered.

Then again the bells pealed forth, and everybody rejoiced and shouted because that every liquor house in Washington and its immediate vicinity had been closed, and the keepers pledged to sell no more intoxicating liquor.

After this, the business men's prayer meetings, held from 8 to 9 o'clock every morning, continued all the week, and were well attended, the business houses being closed during that hour.

A correspondent of the *Cincinnati Gazette*, writing from Washington at this time, said:

"The evening temperance meetings seem to grow in interest. The people appear determined to make a clean sweep in our county of all places where intoxicating beverages are sold. At each meeting reports from other localities where the movement is in progress are read, and the success which everywhere marks its onward march is truly wonderful. The interest seems not to abate, but to increase with each

succeeding day, and new localities send greeting to our women here and ask for full particulars of the work. The people throughout our county are as fully aroused in regard to temperance as are those of our town. Immense meetings are being held at various places every evening, and the friends of the cause can truthfully sing —

'"Our God is marching on.'"

CHAPTER VII.

DR. DIO LEWIS'S SECOND VISIT.

THE FOLLOWING letter to Professor C. F. Dean will explain the expectation of the people with regard to a second visit from Dr. Dio Lewis:

BOSTON, MASS., February 2, 1874.

MY DEAR DEAN — I will lecture for you on "Our Eyes and Ears." on the evening of February 17, (Tuesday) if that will suit you. I have ventured to arrange my other engagements with reference to that evening in your town.

I am delighted with this opportunity to come back to you.

The temperance appointments upon the little sheet which you inclose in your letter, brought the tears to my eyes. God bless you! There never was such a people. Seed was never sown in such a soil before. You tell me it was a happy day that brought me there. I would reply that it was infinitely happier for the cause of temperance that the idea was given to such a people.

I had explained the scheme to more than twenty audiences. It remained for you to embody the

thought in glorious achievement. If you are grateful to me, there is a ten-fold better reason why I should be grateful to you. Never shall I forget that at Washington, Ohio, one of my long cherished ideas escaped from the region of idle imagination into a grand and glorious realism. To your town belongs the honor of this splendid achievement. God alone can measure the breadth and depth of your influence. The whole country is watching you. The papers are full of your work. If you hold on, a thousand towns will follow. If you fail — but I will not finish that sentence. I think of you the last thing at night, the first thing in the morning, and a hundred times a day, and never without breathing a prayer for your complete success. I shall be happy to look in your faces and hear accounts of the battle.

Sincerely and gratefully

Dio Lewis.

Dr. Lewis had been the instrument in the hand of God in starting this movement. The outcome was as great a surprise to himself as to the world at large. He had never dreamed of its assuming such proportions. He came to Ohio to study it. He had written to Prof. Dean: "I ask for no recognition. I ask for not the smallest place in the work, for I think it is all owing to your great moral and religious fervor; but I feel a deep interest." What wonder? Already,

for a week he had been in our State, looking into the faces of earnest women and men, fully committed to the struggle in behalf of their homes, or organizing those longing to be at work. A week afterwards Dr. Lewis sent to the all-day temperance prayer meeting held in Worcester, Mass., the following telegram :

DELAWARE, O., Feb. 24.

The Rev. Henry T. Cheever :

The world has seen nothing like this woman's temperance movement. Religious revivals are often characterized by wild extravagance. These saloon meetings are marked by all the quiet dignity and deep solemnity of family devotions. Everywhere weeping beholders are amazed. Thousands unaccustomed to religious thought exclaim, "This is of God." It is sweeping over this country like a magnificent prairie fire. The wholesale liquor dealers of Cincinnati have already suffered immensely. More has been accomplished within the last ten days than the previous fifty. The hour has struck. This great American people will shake off the yoke of intemperance. My heart beats fast. Fifty times a day I thank God that I have lived to see this grand uprising of my countrywomen. The women of Ohio send greeting to their New England sisters, and challenge them to the race set before them, looking ever to the Captain of our salvation. How I long to be with you. In four days I turn my face East-

ward. May God help you to be wise, patient, and determined, while we inaugurate the work in New England. Now I am satisfied that Boston can cast off this horrid incubus in less than two months, and Worcester in thirty days.

Yours ever,

Dio Lewis.

On Monday, the 16th, he held a large meeting in Columbus, where he telegraphed the Rev. A. C. Hirst to meet and assist him. Mr. Hirst went there on Monday afternoon. The correspondent of the *Cincinnati Gazette* said: "It was the greatest audience ever assembled in the City Hall, a room capable of seating 2,000 people. Every aisle and corner was crowded long before the opening."

The meeting was characterized by little enthusiasm, but it was unanimously voted to hold in City Hall, Columbus, on the next week — Tuesday, February 24th — a convention of delegates from all parts of the State, to consult in regard to greater unanimity, and consequent success in the movement. In accordance with that resolution there was issued the following call:

At an immense meeting in the City Hall, Columbus, Ohio, it was voted to call a convention of the

friends of the "Women's Temperance Movement," to meet in that hall on Tuesday, February 24th, at 2 P. M.

General consultation, and the establishment of a bureau, are the objects of the convention. The bureau will supply lecturers and organizers. In brief, it will supply the conditions of success.

Every city, town, village, and neighborhood in the State is invited to send delegates. Half of them should be women. If the towns where the movement is already in progress would send those who have had most experience in the work, it would prove an important contribution.

It is believed that a more important convention has never been called in the State.

In the event of the failure of any community to send delegates, any earnest temperance workers from such community will be welcomed to the conference.

Persons accustomed to public speaking, who would consent to serve in organizing the movement in various localities, are invited to attend the convention.

On the morning of the next day, Tuesday, the 17th, Dr. Lewis, with a corps of reporters, took the train for Washington Court House. The story of this "day of days" opens up with pen-jottings from the fair-minded and ever accurate Beadle. But

the wonderful kaleidescopic picture needs to be seen from many points of view, and none but a novelist can hold all the threads of a complicated plot in one hand. Therefore we cull from the welcome descriptions of more than one "ready-writer," whose hopes and sympathies were in full accord with the swelling tide of public opinion. Of these none is superior to the faithful records of the secretary of the Temperance League, Professor Dean, who, over the pseudonym of "J. R. N.," wrote graphically for the *Ohio State Register*. Beadle says :

"A day and night in Washington, D. C. ("Delivered City"), have obliterated, as with a tidal wave of happy success, all the chagrin we felt on leaving Columbus. When the glorious company of apostles left that place yesterday morning, we called a meeting and unanimously passed two resolutions. First, That he who would grow into a great success, must be content to sometimes fail. Second, That the field was not yet ripe at Columbus for this particular mode of fighting intemperance. So, shaking the dust off our boots, we departed.

"Nothing of interest occurred till the party emerged from the cars here, when a cry, as from ten thousand throats, showed that we were looked for and the Washington band struck up 'Hail to the

Chief.' Most of the able-bodied population were at the cars, and escorted the Doctor and company to Music Hall in a sort of triumphal procession. I knew the Washingtonians were an enthusiastic race, but I was hardly prepared for such a warm demonstration."

Meantime at Washington the morning opened up clear and bright, cool enough to put overcoats, furs, and such items in active demand. A preliminary meeting was held in Music Hall at 11 o'clock, the president of the League, Mr. R. A. Robinson, being chairman. Hon. James Purcell announced that Mrs. M. G. Carpenter had been secured on a very few minutes' notice, to give a brief address of welcome to Dr. Lewis on his arrival, and that the reception would be held in Music Hall. Other necessary arrangements were made, and then the assemblage betook itself to the depot. McLelland's brass band enlivened the time of waiting with stirring music. As the train drew up to the station, and Dr. Lewis appeared on the platform, a hundred hands were extended to give him welcome.

Mr. Henry Kirk had been chosen marshal of the day, but the crowd seemed to be in

little humor for anything like a formal procession, each individual making it a matter of personal responsibility to marshal himself into as comfortable a place as possible. In ten minutes every seat in Music Hall was occupied, and every square foot of standing room was filled. On the platform, besides the Doctor and representatives of the press, were the various ministers of the place, the officers of the Visitation Committee and many prominent citizens.

Dr. Lewis came forward amid loud cheers, and in these few words Mrs. Carpenter gave him cordial welcome:

Dr. Lewis—In the name of the women of Washington I welcome you. Eight weeks ago, when you first came among us, you found us a people of warm hearts, generous impulses, fully alive to the evils of intemperance, and needing only the magnetism of a master mind to rouse us to a determined resistance of its ravages. Yours was that mind, Dr. Lewis. Your hand pointed out the way. You vitalized our latent activities, and roused us all, men and women together, and we have gone forth to the battle, side by side, as God intended we should, ourselves perfect weakness, but God mighty in strength. He sent you here. He put the thought into your heart. He prepared our hearts to receive it. And now He

has brought you among us again to gladden you with the fruition of hope long deferred — to see the seed sown years ago by your mother, springing up, budding and bearing fruit. Dr. Lewis, I welcome you to the hearts and homes of Washington.

The manifest sympathy of the vast audience with this sentiment had its effect upon the Doctor, who responded with great feeling, as follows:

Madam and Friends — I cannot make a speech on this occasion. I may perhaps compare myself to an Indian on a visit to the city of Washington, from the frontier to the place where the battle has long been fought and won. I have always been on the frontier, always engaged in the battle of reform. And now to find anything done, to find a town positively free from the curse of liquor selling, it really seems as if there is nothing for me to do. I feel as one without working harness. But I will say this, none but God can ever know how much I owe to this town, nor how fortunate it was for me and for many others that I came here. I will not say this is the only community in which the work could be begun. The heroism and self sacrifice displayed in other places, the moral force developed in Southern Ohio would make such a remark invidious. Often have I tried to start this movement. Once in particular, in one of the most moral towns in New England, two United States Senators came upon the platform to

give the movement their sanction. A large audience was in attendance. I said to myself, "At last we are going to succeed." But it was a dead failure. I know not why. All the elements of success seemed there, but some invisible force was wanting. There is an invisible force working in this movement. At last I came to you, and you delighted me by your work. To-day you come out to meet me with music and words of welcome. But I come to thank you, to take you by the hands, to look into your eyes, and tell you how much I owe you for being the first to so gladly cheer me with success. I am indebted to you for bringing out this plan. I am indebted to you a thousand times more than you are to me. But this hour of victory leaves me with little to say. I have never been able to visit the battle fields after victory; have always gone on to new fields of conflict. I can only close by tendering you my earnest thanks.

He then made a request for the "battle hymn" of the Crusaders, which was sung by the entire audience, standing. Never did old "Coronation" ring out with more inspiring effect:

All hail the power of Jesus' Name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all.

The half hour that followed was occupied in listening to addresses by speakers who

gave the status of temperance work at various points in the vicinity. As the Rev. Mr. Whitmore, of Jamestown, O., was finishing his account of the work there, a thrilling telegram was read, announcing complete victory in that place. At this point, Dr. Lewis addressed the people a second time. He said in brief: — "I cannot tell you of the emotion that has been my experience every hour of this day. I saw, when watching your work here, that in Washington was the pivot on which that work must turn, and I watched with anxiety. You do not know the grandeur of the work you have accomplished. I regard this town as the place where I began to live. I almost lose my balance when I look back at the results of the last eight weeks. The little seed then sown has sprung up — and such a growth!"

Many were curious to see the noted Van Pelt, of New Vienna, and he was called to the platform. "John Calvin Van Pelt, the reformed rumseller," said a writer, "is about five feet, nine inches tall, weight 160 pounds, hair dark, complexion dark, but ruddy. This is that 'wickedest' man who pours beer and muddy water over women while kneel-

ing in prayer; who brandishes his axe to keep off the Crusaders; who seats the ladies on beer kegs in front of his saloon, and then coolly proceeds to preach a sermon to them from the celebrated text in Matthew. No clown at a circus ever secured the attention of a crowd so well as John holds the attention of his listeners. His style of speaking reminds one of a prosy, monotonous Methodist exhorter; his gestures are made mostly with one hand, and are as graceful as a handsaw."

But the people were in sympathy with John, and all minor failures of grammar, inflection, thought, or gesture, were overlooked in the enthusiasm of the hour.

Short addresses were also made by Mr. Beadle of *The Commercial*, Mr. Handy of the *New York Tribune*, and by Colonel Ziegler, of Wilmington. At one part of his speech, Mr. Beadle spoke of this movement as having been "got up;" then pausing, the audience breathless with attention, he cried out, "No, not got up; it came down." There was round after round of applause. "Yes," said the speaker, "this will wake men up to the idea

that there is some power at work they cannot see."

The Doctor had taken the direction of the meeting into his own hands, and he now called on Rev. Mr. Hirst to speak "just two minutes — ministers are so awful lengthy if you don't time them." Instead of speaking, Mr. Hirst led in singing "Glory, Glory, Hallelujah," in which the whole audience joined.

Rev. Mr. Carpenter then announced the news received by telegram, of the surrender of all the saloons in Greenfield but one, upon which the whole assembly rose and sang,

"Mine eyes have seen the glory of the coming of the Lord."

followed by the battle hymn of the Crusaders,

"All hail the power of Jesus' Name."

Pledges were laid upon the table for visitors to sign, the town having been already thoroughly canvassed. "It was a curious sight," said a writer, "to witness people from the country crowding up to sign the pledge in such numbers." Many veterans declared that there had been nothing like it since the "Washingtonian" revival of thirty years before.

The great audience was a picture well worth a careful study. The facial changes were frequently so sudden as to surprise the looker-on. The people responded to the slightest touch of the speaker or the surroundings; now laughing, then solemn and attentive; now shouting, then expressing delight by pounding the floor with their feet, or by clapping their hands. It made not the slightest difference what was said, the audience was in such splendid humor that it laughed at the slightest witticism, and cheered every sentiment to the echo. No one was more intensely pleased than Dr. Lewis, the hero of the hour. The pleasure enjoyed so deeply by others was largely owing to his unexpected sallies of wit, keen thrusts of sarcasm, and eloquent touches of pathos thrown in at every favorable opportunity.

But four o'clock came, and with it came adjournment, after singing for the third time the battle hymn,

"All hail the power of Jesus' Name."

To complete the work of the 'jubilee day,' Dr. Lewis was then escorted to the Methodist church to address the pupils of

the public schools — for not only had business houses been closed, but the doors of the school room as well, that young and old might have a good time. The man they had come to honor was greeted by bright faces, sparkling eyes, and a rich volume of glorious song, as it poured forth in these words:

We are living, we are dwelling
In a grand and awful time,
In an age on ages telling,
To be living is sublime.

Chorus — Then strike! strike for Jesus, etc.

He gave them in earnest, touching words the story of his early life. His father wasted his fortune by intemperance, and at the early age of eight years he (the Doctor) was put to work in a cotton mill. There he worked for seventy-five cents per week, from ten to fourteen hours a day, till he was fourteen years old. He grew pale and round-shouldered, and his mother took him from the mill and put him in the Woodrow factory where he worked at finishing edged tools five years longer. At the age of nineteen a great despair took possession of him. He could read tolerably well and write a letter, but had no other education. As he looked

back at those sorrowful years his anguish was great.

After two or three songs, and music by the band, Van Pelt was called for and made his *debut* as a lecturer to children in a racy, sensible, and appropriate speech. His exordium rather amused the audience:

"What a great many things happen that nobody wouldn't expect. I daily find myself called out in positions where nobody couldn't a' dreamed I'd ever be called out in. Now, only supposin' somebody had 'a said, two short weeks ago, that I would one day be called out in a position to address a crowd of little boys and children. O, how ridiculous such a sayin' would 'a seemed."

The meeting closed at last with the band playing and the children joining:

> Shall we gather at the river
> Where bright angel feet have trod,
> Where the crystal tide forever
> Flows beside the throne of God.

After a lecture in the evening by Dr. Lewis, there was held a social meeting of the temperance people at the residence of Mr. Theo. M. Ustick.

Thus ended a delightful day in Washington.

Among the interesting incidents connected with this visit, it may not be amiss to relate another: In the interval between the children's meeting and the lecture at night, and after he had viewed the dismantled fortresses of the town, Dr. Lewis dropped into the home of one of the Crusaders. Declining to take a seat, as hospitably offered, he stood on the rug before the grate, and with characteristic candor and directness began:

"Mrs. C——, I wish you would tell me the secret of this success. I have started this work in more than twenty places. It would continue for a little time and then break down. Women will not hold together. Jealousies break out. One says: 'If Mrs. So-and-so is going to be in it, I will not have anything to do with it.' Another says: 'If Mrs. —— puts herself forward in that sort of way, I'll drop out.' And so it goes. I've been at the head of schools for young ladies, and it's the same way there. Now, what makes the difference here?"

This was a new train of thought to the

Crusader sitting in the low rocker before him. How should she answer? She had been so busy with the work which lay at hand that she had not stopped to analyze the secret forces. She looked up gravely and thoughtfully, and responded:

"I am not able to tell you, Dr. Lewis. I do not know. If any woman in this place has had such feelings as you describe, I have not heard of it. I think that we have all felt that we were led by the Spirit of God, and have yielded to the leadings. Further than that I cannot answer."

"I shall never forget," she afterward confessed, "the appearance of Dr. Lewis as he squared himself before me, his hands behind him, his serious eyes seeming to look me through and measure me; and how humiliated I felt to think that I had been part and parcel of those wonderful events for eight weeks, and had never once looked around to discover what it was impelling us and holding us together; and the deeper humiliation that such was the estimate of women held by one who had devoted his life in large measure to their uplifting. But I have since learned," she continued, "that women need

only to come into the larger life, of which that temperance Crusade was the earnest, to be as free from such petty jealousies as are any conscientious workers of the other sex."

CHAPTER VIII.

RAPID SPREAD OF THE CRUSADE.

AFTER THIS day of jubilee in Washington, although there was no open traffic in intoxicating liquor, there was, for some time, no abatement in the enthusiasm on the temperance question. The morning and evening prayer meetings were continued, and were well attended. All felt that there was yet a great work to do. A vigilant watch must be kept up. The wily enemy was ready at any time to open new dens, and every avenue must be well guarded. For this purpose a vigilance committee was organized in order that the Crusaders might be promptly notified of any such attempt.

But the temperance hosts were not content with watching only. They consulted together how they might "strengthen the things that remain." A committee was appointed to take steps for the establishment of a Young Men's Literary Association, that

the young men might have some place to spend their evenings. New speakers were secured to maintain the interest in the mass meetings. Rev. A. C. Hirst began a series of Sunday night sermons to young men. The subject of the first of the series was, "The Young Man's Dream of Life." Three sermons of the course had been delivered when, on March 24, Mr. Hirst was taken seriously ill, and it was given up.

Mr. Beck, who had sued out the injunction against the praying and singing temperance women, withdrew his suit, and the case was dismissed at the cost of the plaintiff, on March 27.

As a fitting climax, an ordinance passed the council prohibiting the sale of beer, ale, porter, etc., and the keeping of tippling houses, and places of resort for intemperance.

While the excitement was gradually subsiding in Washington, it was gaining in intensity throughout the State, and indeed throughout the country. Every day, at new points, the women were organizing. In many places contumely and indignity were heaped upon them. The newspapers were full of these reports, and were sought after as

eagerly as they were during the rebellion when news of a great battle was expected. The conflict might not be so bloody as was that of the rebellion, but victory for the cause of temperance and sobriety was of as much consequence to the human race as was victory over the rebels.

The ministers at Washington were more than ever in demand to assist in inaugurating the Crusade movement in other localities. Invitations poured in upon them even from the extreme northern part of the State. The new mode of suppressing the liquor traffic was gaining popularity daily. In places where it was ridiculed at first, it was now become the great popular theme of the day. Its influence was widening and spreading over the whole country. Men and women no longer feared the taunts and jeers of those who flung the word "fanatic" in their faces. It was no longer hazardous for a business man, or a candidate for public office, to admit that he favored the suppression of tippling shops. Men were becoming bolder; the tide was turning.

Everywhere it was quoted as the "Washington Court House movement." Letters

poured in on us from friends and foes. Such words as the following were familiar to us in those days:

CINCINNATI, March 1, 1874.

EDITORS HERALD: Washington Court House has become noted throughout the United States as the inaugural point of the great temperance war, which is being waged with unparalleled success throughout this and other States against the liquor venders. The wonderful success of the Washington ladies gave encouragement to those of other places, and of them well and truly may it be said, they "have dared to lead where others dared to follow."

BAY CITY, MICH., March 1, 1874.

EDITORS HERALD: Being in this city on business for a few days, and having communication with many of the business men of this city, I have learned a few things of which it might not be amiss to inform you. The first is that Washington C. H. has become widely known as the starting place of the temperance movement in Ohio; and, even in this wicked city, men are beginning to quake in their boots in view of the rapid movements in this direction.

Rev. Mr. Pitzer, one of the party who went from this place to examine the gold and silver mines of Colorado, returned about the last of February. The renown of Wash-

ington Court House, on account of the great temperance work had preceded him all along his route. At a distance of 1,400 miles the news of the women's movement in the temperance cause had reached the people, and the travelers received hearty congratulations.

Meantime, in accordance with the call which had been issued by Dr. Dio Lewis, the first State convention of the friends of the women's temperance movement assembled in the City Hall of Columbus, at 2 o'clock, on Tuesday, February 24, and here was initiated the organization, out of which was evolved a few months later, the Ohio Woman's Christian Temperance Union.

About 1,500 or 1,800 delegates, and a large number of citizens were in attendance, nearly nine-tenths of them being women. W. B. Chadwick, of Columbus, nominated Dr. Lewis for president. The Rev. Mr. Bagley, of Millersburg, was made secretary, and Clifford Nichols, of the *Springfield Republic*, assistant secretary.

This Committee on Permanent Organization was appointed — Mrs. Eliza J. Thompson, of Hillsboro, chairman; Mary Brown, of Columbus; Mrs. B. F. Custer, of London;

Mrs. H. C. McCabe, of Delaware; Rev. W. J. McSurely, of Hillsboro, and Rev. George Carpenter, of Washington Court House.

The committee reported nominations as follows:

For President — Mrs. H. C. McCabe, of Delaware.

For Vice Presidents — Mrs. Eliza J. Thompson, Hillsboro; Mrs. Rosa Stewart, Cedarville; Mrs. M. G. Carpenter, Washington C. H.; Mrs. Amanda Clark, Newark; Miss Kate Dwyer, Greenfield; Mrs. Rev. Wyant, Mt. Vernon; Mrs. Rev. Dr. Hatfield, Cincinnati; Mrs. John Walker, Logan; Mother Stewart, Springfield; Mrs. Rev. Runyan, Mrs. Z. T. Walker, Marietta; Mrs. General Ewing, Lancaster; Mrs. Granville Moody, Ripley; Miss Kate Shallcross, Gallipolis; Miss Virginia Copeland, Zanesville; Mrs. Shurr, Bellefontaine; Mrs. L. C. Allen, Tiffin; Mrs. E. C. McVilley; Mrs. Judge Mayo, McArthur; Miss Rebecca Rice (Professor in Antioch College), Yellow Springs; Mrs. Joseph Cokely, Middletown; Miss Henrietta Moore, Marion; Mrs. Rev. William Jones, Findlay; Mrs. David Spangler, Mrs. Brown, Athens; Mrs. Hortensia Beeman, New Lexington; Miss Maggie Beatte, Ashland; Mrs. A. W. Sweet, Dayton; Mrs. William Herr.

For Secretary — Miss Kate Gardner, of Columbus.

For Treasurer — Mrs. Mary Brum, of Columbus.

Executive Committee — Mrs. Maria Bates, Mrs. R. A. S. Janney, Mrs. A. E. Tremaine, Mrs. L. Desselem, and Mrs. Joan Galloway, all of Columbus.

Advisory Committee — Mr. A. A. Stewart, Hon. Chauncey N. Olds, and Hon. E. E. White, all of Columbus.

The Committee on Resolutions, through its chairman, Mother Stewart, made the following report, which was adopted, section by section, by a unanimous vote:

Resolved, That the success of the Ohio women's movement in behalf of the temperance reform has given us substantial assurance that the traffic in, and use of, intoxicating drinks can, and will, be removed from the State and Nation.

Resolved, That in the prosecution of this work we rely on divine assistance, secured through fervent, persistent, and importunate prayers to Almighty God, offered in faith in the Lord Jesus Christ, and with hearts filled with love for souls.

Resolved, That faithful and persistent prayer must, as an inevitable result, be accompanied by efficient, personal, and organized work.

Resolved, That, in addition to contributions of money, generously and freely given, it is recommended to the men aiding in the women's effort to suppress intemperance in our communities, and to the women who carry on the work, to avoid all envy, hatred, malice, and uncharitableness, bitterness of speech, and denunciation of the men engaged in the liquor traffic; to cultivate their acquaintance and kindly feeling, and by all honorable and practicable means to assist them to change

from a business injurious to society to some other calling remunerative to themselves and beneficial to the community.

(Signed) Mrs. E. D. Stewart,
Sarah Pollard,
Miss Lizzie T. McFadden,
Mrs. H. J. Sharp,
Mrs. M. W. Banes,
C. M. Nichols,
H. S. Fullerton,
J. M. Richmond,
Committee.

It was also resolved that this association should be called the Woman's Temperance Association of Ohio.

Dr. Lewis stated that he had received 135 invitations to lecture in towns in Ohio, where the great work would be immediately begun if they had capable organizers and advisers. He would be glad to remain and assist, if it were possible, but it was necessary, for the present, to return to Massachusetts.

On bidding good bye, the convention, by a rising vote, returned the thanks of Ohio to Dr. Lewis.

The proceedings of this meeting were marked throughout by a deep spirit of religious enthusiasm.

CHAPTER IX.

NOT ALL MEN SEE ALIKE.

IN THE prosecution of the temperance Crusade denominational lines, among those engaged in it, had been obliterated. Thoughts were so intensely fixed on the thing to be accomplished and the goal to be reached, that none stopped to make inquiry whether any body of Christians might be standing aloof. Yet it is, perhaps, as rare to find unanimity of opinion among Christians on the modes of securing temperance in a community, as it is among those who look at the subject in the light of mere worldly policy. There were many, at that time, throughout the country who looked on this strange movement as a passing fanaticism, unworthy of those whose scriptural motto was, "Let all things be done decently and in order." To them it even bordered on sacrilege. They could not remain silent while, what they considered a profanation of holy things, was freely and publicly allowed

among others who also claimed a right to the name "Christian." They made open protest from pulpit and press. They hated intemperance, but believed it possible, they said, for a proposed remedy to be more injurious in its outcome than the evil itself.

In the earliest week of the Crusade at Washington, a formal expression of sentiments like these was incorporated in papers sent to, and read before a crowded mass meeting held in the Methodist church. They were also furnished to the local press for publication. We have an abiding respect for conscientious scruples. Therefore, we append these papers simply as an integral part of this true history, and, also, more fully to set forth the conditions under which the marvellous work was carried on in Washington:

In the name of God, I, as Lutheran pastor, have the following testimony to bear against your whole proceedings:

1. It is not to the glory of Christ that you are laboring, as is evident from the fact that you despised the very birth of Jesus by neglecting to celebrate His birth-day.

2. St. Paul declares: "Let all things be done decently, and in order," also, "Let your women keep

silence in the churches. * * It is a shame for women to speak in the church." According to these declarations, you have sinned against God, who is a God of order (1 Cor. 14 : 33, 40) and who forbids us to do evil that good may come. Rom. 3 : 8.

3. Differing with you as denominations, in essential doctrines, I cannot play the hypocrite by holding Church fellowship with you at your prayer meetings.

4. The Lutheran church considers every baptised Christian enlisted in the true cause of temperance, in as much as, in baptism, the Devil and all his works and ways are renounced. To sign a temperance pledge or belong to a temperance organization is therefore unnecessary and sinful.

5. Much as I desire to have friends, I will under no circumstances sacrifice a principle, much less reject what I know to be God's truth, for the sake of friends.

6. I well know that in taking this position I stand against men of learning and men of eloquence, and especially against popular opinion; but, unless convinced from clear and positive declarations of the Holy Scriptures, I declare and shall continue to declare, in the language of Dr. Luther, "Here I stand; I cannot do otherwise, so help me God. Amen."

Attest: D. Simon,

Pastor of the St. Paul's Evangelical Lutheran Congregation of Washington.

January 2, 1874.

WASHINGTON C. H., O., January 1, 1874.

Friends of the Temperance Movement:

That the church and world may not be left under a false impression respecting the Evangelical Lutheran congregation of Washington C. H., Ohio, we, the undersigned officers of said congregation, as individuals, hereby publicly declare our position with respect to the cause of temperance, and especially the present exciting movement.

1. To be temperate in all things is every Christian's duty, and to be intemperate is a gross sin against God, our fellow-man and ourselves.

2. The habit of drinking strong drink regularly or at intervals, as a beverage, may and often does prove ruinous to the body and soul of him who thus indulges, and should, therefore, be avoided by all who claim to be Christians.

3. To sell strong drink is in itself not sin, but becomes such when sold to individuals of whom it is known that they neither need it nor are benefited by it; but on the contrary, drink from habit, or from an unquenchable desire to drink, and by thus indulging make themselves miserable and rob their families of the necessary food, fuel, and clothing.

4. Our town has been in an extremely sad condition in consequence of its many doggeries, and we will only *rejoice* if once they are put out of the way.

5. But we, as a congregation, could not co-operate with you in your work on the following grounds:

(1.) We were very much grieved to see you set aside the most glorious theme of God's Word, the birth of Jesus, on the happiest day of the Christian, viz.: Christmas, and substitute in the place a theme, though of vast importance, not to be compared with the song of the angels: "Glory to God in the highest, and on earth peace, good will toward men."

(2.) We considered it casting pearls before swine to sing and pray in those places of abomination and sin.

(3.) Because you gave the matter into the hands of the women.

(4.) We do not consider it the work of the Church, but that of the civil authorities to put down gross immorality.

From these declarations you can see that we are in full sympathy with the object you are trying to accomplish and refuse to co-operate only on the grounds above stated.

Signed: D. Simon, *Pastor*,

And the names of the five officers of the Lutheran Church.

In a subsequent article, published in the county papers, Mr. Simon elaborated his opinions more fully:

"In writing upon a subject that has been talked over, thought over and prayed over for more than a month, it is necessary that we use great caution,

lest we do injustice, on the one hand, to those who so zealously and patiently fought against the notorious vice of intemperance, or, on the other hand, be understood as opposing the *true* cause of temperance.

Our object in writing upon this subject is to promote the true cause of temperance over against the futile and disorderly "Temperance Movement" at work in our town; to advocate sincere, deep, and scriptural morality over against *blind zeal without knowledge;* against the spurious morality which whitewashes over the filth of man, instead of removing it, and against the shallow goodness, which indeed makes a great noise, but—well—and that's the whole of it.

We are not in sympathy with drunkards, we know from God's Word that drunkards shall not enter into the kingdom of Heaven; we know that they are wretched beings, a plague to themselves and all around them. Neither do we sanction habitual drinking; it is wrong, because of the bad example, because of the temptation to become drunkards, because of the social happiness disturbed by it, and because of the money wasted.

Now the object of the "Temperance Movement" undoubtedly is to crush intemperance; the object is to put a stop to drunkenness, and to this end to remove temptation, and thus to save both old and young from temporal and eternal ruin, to improve the condition of society, and to secure the safety of our citizens. And is there anything wrong in this?

Verily not. It is right to put down intemperance; it is right to remove temptations that the weak may not fall; it is right to save from destruction; it is right to improve the condition of society; it is right to use all lawful means to secure the safety of our citizens, and wonderfully degenerate must that soul be which would think otherwise. But when asked as to the means to be employed to bring about these glorious results, we, as Christians and as citizens, must remember that the end to be attained does not justify the means employed.

An end may be good, but if the means used to gain that end are wrong, the work is a sin against high heaven; He would have all things "done decently and in order." To illustrate: It is right to give to the poor, but to steal clothing and give them to the poor would be a great sin. This same Jesuitical principle pervades the whole "Temperance Movement." They are fighting for the right thing—that is, temperance, but they are not using the right weapons; neither are they using their weapons "lawfully." The Word of God and the holy sacraments are the only means that God has given us to reform the world; any other means can only effect a seeming reformation. None of these means were used in this reform movement, hence the whole work is but building air-castles. Furthermore, singing and prayer have been shamefully abused, and the name of God has been taken in vain.

This conduct forcibly reminds us of the words of Christ: "And when thou prayest, thou shalt not be

as the hypocrites are, for they love to pray standing in the synagogues and in the corners of the streets that they may be seen of men. Verily, I say unto you, they have their reward." Math. 6. 5.

These women have been out of place. A woman's place is at home with the family performing the office of a "helpmeet," and training up the children in the way in which they should go. They have been busybodies, and interfered with the rights and privileges of their fellow-beings.

If a member of a congregation has fallen into vice, it is the duty of the pastor of that congregation to admonish that person, and to restore him to virtue by the power of the Gospel. If a citizen transgresses the laws of his land, it is the duty of the civil authorities to punish the transgressor. Now, whether a man has sinned against the moral or civil law, no body of women (or men either) has any call or right to interfere with such man, unless authorized by the Church or Government, and then only as far as the jurisdiction of the Church or Government reaches. These women were not sent by any civil authorities, and, therefore, disregarded civil order, which God demands of all. But they were authorized and sent out by the Church, some one might say. This may be true, but how far does the authority of the congregation which sent them extend? They had no right conferred upon them by the Church that would be a right outside of those congregations, and to exercise such rights outside of those congregations is nothing

less than meddling. By this we do not deny the individual rights which every Christian has. As Christians, or citizens, we have the right to use our influence for the good of our fellow-man, and not to use this right is neglecting our duty; but no one has a right to do this work publicly until called or appointed to officiate publicly. If such were not the case, and every person would have the right to get up a moral reform, and, with his followers, march from one den of wickedness to another, to what endless confusion it would lead!

This argument alone should suffice to convince all open to conviction that the present "movement" is entirely wrong, and can bring in its train only confusion and disorder.

We conclude by asking a few questions of those connected with this "movement," who profess to be Christians:

Know you not that you are abusing singing and prayer, and only hardening people against Christianity?

Know you not that you are not converting the saloon-keepers, but rather hardening them against every Christian influence?

You who have so much care about your sons, have you lost all confidence in your Heavenly Father, who declares, "Train up a child in the way he should go, and when he is old he will not depart from it?

Know you not that instead of making things better you are only making them worse?

Know you not that the only way to make people

temperate is to make them Christians, that in the power of Christ they may control their appetites and live to the glory of their blessed Redeemer?

If you do not know these things, you had better read the Bible a little more diligently and be convinced. D. SIMON,

Lutheran Pastor.

Even good men do not all see alike.

Resolutions were passed by various ecclesiastical bodies, *indorsing* the movement. We find among our papers the following resolutions, passed by the Presbytery of Huron, at its spring meeting in Fostoria, April 14 and 15, 1874, which we gladly record as one of the many testimonials which the women received in those days:

While we would not be unmindful of the toils and triumphs of the past, nor overlook the laborious and, to a degree, successful employment of agencies in other days, looking to the removal of the rum curse, nevertheless we realize that the temperance reform has hitherto wanted certain essential features which we believe to be supplied under God in the present movement.

1. The societies of the past, however pure they have aimed to be, hoped to reform by attracting, restoring and educating men. The present move-

ment supersedes them all in that it has for its inspiration the principles of the Gospel of Jesus Christ.

2. This movement recommends itself to the hearty indorsement of all truly alive to the interests of Christ's Kingdom, in that it is attended with a co-operative union of all the evangelical branches of the church, especially on the subject of temperance.

3. We regard the movement yet further as being of God, in that it takes the tidings of salvation from the doors of the churches, within which more than one tendency of the age has been to confine them, and publishes these glad tidings to all abroad, literally going out into the highways and hedges and compelling them to come in.

4. Woman is evidently called of God to be the leader in this Christian movement, because being in the past the chief sufferer, she naturally makes more willingly the unreserved consecration conditional to its success, as well as best interprets to the most hardened the conquering love of Jesus, upon which, above everything else, the work depends.

5. Nor is there in this movement any departure from the Gospel plan of reforming men, but rather a confirmation of Christ's plan, viz.: "Ask and it shall be given." The women have asked, and hundreds of saloons have been closed, and scores of souls have been converted and saved from the awful doom of the drunkard.

6. Hence, making such allowances as must always be made for individual mistakes and excesses in connection with any and every great awakening of the people, we can not otherwise express ourselves than in thanksgiving to God, in view of what we esteem to be a movement of His own Spirit looking to the final banishment of intemperance from our land. And at the same time we assure the women of our cordial sympathies, prayers and support in all they are called upon to endure as the recognized leaders in the work.

And we further earnestly recommend, to the churches in our bounds, total abstinence as the true principles of temperance.

E. BUSHNELL, *Stated Clerk.*

During the never-to-be-forgotten week in February, which witnessed the final closing of the saloons in Washington and its vicinity, one of the artists of *Harper's Weekly* was in the town sketching, preparatory to a full page illustration of "Washington C. H., Ohio, the birthplace of the famous temperance movement that is now sweeping over the country." That periodical, in its issue of March 7, 1874, had so just and discriminating an editorial as to the causes and far-reaching effects of "the temperance revival in Ohio which began at Christmas," that a

few extracts from it will not come amiss at this time:

It is the essential reality of the temperance crusade in Ohio which makes it important. * * For this outbreak is the cry of mothers, wives, daughters, and sisters against a destroying evil, with which the law and all other influences apparently wrestle in vain. * * The women whose homes are ruined, whose hearts are broken, whose lives are wasted by drunken husbands and sons; who see at every corner the smiling fiend, the devil's trap set to catch human happiness; who are dragged, hopelessly doomed, day by day, toward abject, helpless poverty and all its terrible temptations, and who see no succor any where — these women and their tragedy are the power and the consecration of every such movement. * * Under all the phenomena is the inexpressible and far-reaching sorrow of suffering women.

That drunkenness is to be suppressed by a burst of emotion, however profound or sincere, is not to be supposed. * * But if anything is to be done for public relief, public attention must be aroused. If the final remedy lie, as undoubtedly it does, in character, in greater moral force of self-control, the necessity of that action must be shown, and by nothing can it be more effectually done than by a cry, which will be heard, from those who suffer first and most cruelly. And this, not the closing of the shops, is the real value of the movement in Ohio.

CHAPTER X.

MEMORIES BY THE WAY.

BEFORE WE pursue the story of the spring election, and the weary months that followed, it may cheer us by the way to pick up the bits of memories, humorous or pathetic, which one and another of the faithful women sometimes tell, anon with a tiny laugh, again with moistened eye and trembling voice.

Mrs. Mary Millikan, wife of Hon. William Millikan, editor of *The Fayette County Herald*, and stanch friend of the Crusaders, writes:

"One of my nephews came in one morning and told me that the women were in the street and in the saloon praying, and that Aunt Anna Blakemore was there and led in prayer! He did not think that she ought to go, but she told him she would go any where to destroy the saloon to save her boys."

The intense earnestness, and the indescrib-

able awe with which this young spirit was filled, so impressed Mrs. Millikan that she can never forget it.

Mrs. Madison Pavey, with characteristic humor, relates:

"When the ladies were threatened with arrest at the tabernacle near Beck's, my children were sick and I could not leave them, but I sent my three-gallon pot of coffee to refresh the women. While speaking with one of the gentlemen of the impending fate of the Crusaders, I ejaculated: 'Well, *I* shall escape, for I have not been there!'

'Not so, Mrs. Pavey,' was the reply, 'for you have given the enemy aid and comfort in the form of *hot coffee*.' His prediction was verified. My name was in the list."

Mrs. Morris Sharp illustrates the bravery and pertinacity of the women in this incident:

"The day after so many of the women had been notified to leave the tabernacle near Mr. Beck's, Mrs. Jennie Blakemore, Mrs.

Colonel Kerr, and myself, not having been served with papers, went out early in the morning, and held the fort all day until after night, as usual. At this time Mr. Beck's lawyer gave us a call, and bade us leave. Being law abiding persons, we left."

Dear Jennie Blakemore! How vividly memory recalls that gentle, modest presence, that lovely face and graceful form! In so few months to yield up her young life after weeks of intensest suffering! Of shrinking, dependent nature, clinging with fondest affection to those she loved, yet brave in self-sacrifice for home and duty, we remember that triumphant entrance into life eternal, just as the early autumn began to fleck the leaves with crimson and gold. Who would have thought that one so timid, so frail, could have met the king of terrors with such glad welcome?

If the personal experiences of each individual Crusader, when she felt herself called into this marvellous, this unheard-of movement, could be gathered and written, what a wondrous book they would make! Very few wrote them while the impulse was still

strong within — very few ever spoke of them. Now, after twenty years, when the fires are gone out, and the ashes lie dead on the hearth, and the Crusade lives only in memory, not many of us could recall with distinctness, much less describe, the varied emotions swelling the heart, or the chamelion-like phases of the work as they opened up, hour by hour, with ever-increasing interest. Glad are we, then, to be reminded that in that same summer of 1874, one of our number, by request, did prepare a narrative of this nature, addressed to, and read before the Woman's Temperance League; and we reproduce it here, knowing that it will strike an answering chord in every Crusader's heart.

REMINISCENCES OF MISS LUGENIA LE MAY.

"I was not present at Dio Lewis's lecture, and knew nothing of the matter, except from rumor, until I saw you marching, two by two, into a drug store, with little boys and men following after you. I was astounded: but when I heard you singing,

> **My soul be on thy guard,**
> **Ten thousand foes arise,**

then join in prayer for help and strength to sustain you as you went into those places of vice and shame, my feelings were changed. From that moment I

wanted to go and help you. This was on Friday. I was under promise to spend the Sabbath with a sister who was about to remove to the West, but my prayers went up unceasingly for you, and for the success of your work. On Tuesday I joined your ranks, and saw the liquor poured out at Anthony Abbott's. As the barrel heads were broken open by those whose hearts had been crushed by this traffic, I felt that God had opened up this way. Then my thoughts turned to the drug store. I knew they were the stepping stones for drunkards; that it was in these gilded places that our best young men were being tempted to drink, and I thought, if the barrels of liquor from the drug stores could be rolled out, these women would strike harder yet.

"The first place to which I went was Brent Ott's. Never shall I forget my feelings as we entered that place. The floor was saw-dusted for the occasion, and a stand set out with a Bible on it. We were met by Mr. Ott and treated with politeness. He looked from one to another as though trying to read the thoughts of every woman present. When Mrs. Carpenter read the appeal, and urged him to quit the sale of intoxicating drinks, and engage in some honorable business, and be recognized in good society, he replied "*that he never had been.*" Pen cannot portray, nor language express, how I felt at that moment. There was a man before me with a bright, intelligent countenance, who might have been an ornament to society and an honor to his town, a benefit to his fellow-man — doing what?

dealing out death and destruction to both soul and body. I thought: 'O, Washington! when will you ever cleanse your hands of the blood and guilt of this man? Why did not the church go to him when he took the first steps to ruin, and save him before it was too late?' Mrs. Foster offered up a fervent prayer. Peradventure the Lord will hear that prayer. I believe he will, though it may not be in our way.

"The next place was the Slater house. Mrs. Carpenter called for me about 8 o'clock in the morning, and asked if I would go with her. I said, 'Yes.' 'Do you know what that may mean?' she inquired. I replied, 'Crusading, I suppose.' She said, 'We may get beer thrown over us.' I answered that I could go any place she did. When we reached the place Mr. Slater was just coming to open up. Over the door was a 'notice,' which read something like this, 'Any ladies coming here to sing and pray will be considered trespassers, and will be arrested.' When Mr. Slater reached the house Mrs. Carpenter asked him to open the door. 'Have you read the notice up there?' We said, 'Yes.' He unlocked the door and we went in. How gloomy that place appeared. Snow and sleet without and neither fire nor seats within. But what was that compared to the man who stood behind the counter? He seemed so cold and hardened. Mrs. Carpenter asked me to lead in prayer. I felt, if I ever prayed in my life, I must now. Then the thought came, 'He is not of our religious belief — how can I reach him?' But I remembered that 'the word of the Lord is sharper

than any two-edged sword,' and, applied by the Holy Spirit, could reach any one. All the time I was speaking he tried to drown the words by pounding on a barrel; but he afterward acknowledged that he did not fail to hear, and that he would have rolled out the whiskey barrels right then and there, had he not pledged himself to stand out against us. In a few minutes there gathered into the room about forty ladies. He said, 'I shall have to take your names,' and he proceded to do so.

"I stood near and noticed that he spelled my name incorrectly. I said, 'You can not arrest me under that name,' and then spelled it properly for him, and he smiled for the first time. We stayed that day and night, and were locked out the next morning, when a rude tabernacle was put up to shelter us. On Saturday morning the sheriff locked *him* up. On Monday night he sent me word that his liquors were at the depot ready to be re-shipped to Cincinnati, and that he never would engage in that business again. He overtook me one morning as I was going over to Mr. Beck's, and said: 'I guess you didn't know me the first morning you and Mrs. Carpenter came to my place.' I answered, 'No, I did not.' 'Why, I sold you milk for two years.' I replied, 'I could hardly think of a milk man and a saloon keeper as the same person.' He said that while he was driving the milk wagon for Mr. Martin Grove, he was often present when Mrs. Grove would gather her children around her, in the absence of their father, and read a chapter in the Bible, and

offer tender, loving prayers in the name of the Lord Jesus. 'I can never forget her prayers,' he added, 'nor the prayers of these ladies.' And he did remember them in a dying hour. He died in this place on Thursday, June 18, 1874, from congestion of the lungs.

"Our first trip to Beck's was a memorable one to me. I can never forget how I felt when the carriage drove around to the church to take us — where? To a beer garden. What kind of a place was that? I had no idea. Could I go? My first thought was, 'No, I can not.' Then I prayed earnestly that my steps might be directed by my Heavenly Father. I felt strengthened and was ready to go. We reached the place and went in. There stood Mr. Beck and his little boy, a bright looking little fellow, no doubt the pride and joy of his father's heart. Would he quit the sale of intoxicating drinks for the sake of this boy? He professed to be a Christian, and to love the Savior, yet, here he was dealing out the drunkard-making cup; and the Bible says, 'No drunkard shall inherit the Kingdom of God." How will he answer on the Judgment Day for this sin? I leave that matter with him and his God.

"Through all this work I felt that the Lord was with us, and that we could trust him to direct our steps — perhaps through clouds, disappointments and troubles. We might not accomplish all that we hoped to, the work might seem to fail in a measure; but eventually the way for this great moral reform would be opened. That day will

surely come. How long we must wait for it I do not know."

Mrs. A. E. Pine, who was the first woman to offer prayer in this movement, tells the story of her own experience thus:

"As for our first call at Dr. Coffman's drug store, I can recall my own feelings most vividly. For me to go to Dr. Coffman's, who was my physician and personal friend at that time — well, it was something like plucking out an eye, or cutting off a right hand; but I was committed to the cause, and go I must. With Mrs. McLean and Mrs. R. Van Deman (dear good, brave women) before us, Mrs. Carpenter and myself walked next. My part was to lead the music. I well remember the solemnity of that procession, and the awful responsibility that seemed to be resting upon us. I think very little was said, so deep was the feeling with most of us. I never had had such an exalted opinion of woman, her courage and ability to overcome difficulties and master opposing forces of evil, as that morning's experience gave me. Some, who, to me hitherto, had seemed only frail, yielding, clinging vines of the weaker sex, loomed up with a courage and spirit of determination and fearlessness utterly surprising. If they felt any of that inward quaking and shrinking of which I was conscious, they did not manifest it. That opinion, and confidence in the purity of our purposes, and the power for good with which God has honored

woman, have never grown less, but have steadily grown in my mind.

"When we were almost to the door, Mrs. Carpenter asked me, or rather told me, that she would call on me to pray. My faltering courage rose to the occasion, and though I could not, as she did, present the appeal to man, I could, even in that drug store, in the presence of scoffers, address my Heavenly Father and ask His help. For did not His presence seem very near to us in those momentous times? I cannot recall the order in which we proceeded, whether the appeal was read first, or the singing and prayer came first. I remember we went out feeling that, like Nehemiah, we had undertaken a great work."

As we scan the list of those who contributed to the success of this movement, we are struck with the number of names of young ladies, thus early and openly uttering their protest against the unholy traffic. Their fresh, young voices joining in Gospel song, filled the air with sweetest melody, and oft sustained the courage of those bearing the greater burden of responsibility. To some of these was vouchsafed the gift to discern the secret of success and the cause of failure. No more thoughtful words have been written than are these which follow, from the pen

of Mrs. Maggie P. Allen, erstwhile "sweet Maggie Pitzer":

"One thing that has impressed me is the conviction that God's power was constantly with us, giving to women who were timid by nature, and without experience, the ability to get up before audiences and give ringing, effective speeches for a right way of living. I have sometimes thought we were like a certain king of Israel whom the prophet Elisha summoned to his bedside when he was about to die, telling him to shoot the arrow. (2d Kings, XIII. 14–20.)

"We only shot once and closed the saloon. If we had but shot again, sending the arrow of conviction to the hearts of saloon keepers, winning them for Christ! Then a third time into the hearts of our voters, convincing them that the most effective weapon they had to use was the ballot; with that, victory would have been complete."

Mrs. William Smith remembers the close association between herself and the now sainted Miss Annie Ustick, in the memorable visits to Mr. Sullivan's beer garden, riding through the deep mud, while the snow and rain played havoc with their neat and tasteful habiliments. And again were these two Christian women companions in the days be-

fore Mr. Passmore's saloon, when their voices were united in the songs and prayers, which, even till 10 o'clock at night, rose above the sounds of revelry and profanity so plainly discernible within.

Mrs. C. H. Brownell was, on account of sickness, unable to take any part in the temperance work until after the saloons were closed, except "Charlie" Passmore's. At this time, after attending one of the meetings, she accompanied the procession of ladies on their way to that saloon. It chanced that she was in the lead, and, with dauntless bravery, she stepped to the door, stamped the snow off her feet, and essayed to go in. The door was locked, but, evidently expecting to meet a customer, it was immediately opened by Mr. Passmore. To his surprise and chagrin, forty or more women walked in and began the usual exercises. Several *bona fide* customers did come in, but on seeing the women, all but one or two withdrew without taking the customary drink. Mr. Passmore had not yet decided to yield, and the women promised to call again.

Mrs. Brownell was also one of the indomitable women who, in the month of May following, circulated for signatures the petition against the repeal of the ale and beer ordinance. Such work was a new experience then, but it has been often repeated in the subsequent history of the W. C. T. U.

No less may memory be invoked in contravention of statements, utterly without foundation, that have been repeatedly published concerning the work at Washington Court House.

With diligent inquiry, it has not been possible to find any one in Washington who ever heard that a "stubborn dealer lost his patience," and "told the ladies to go home and attend to their own business;" that the ladies ever "lost their patience and threatened to send their husbands to enforce the law;" that "they prayed over that matter (or any other in a social relation) until nearly midnight;" that they ever "asked the dealer's pardon;" that "he surrendered" because of that; or that there ever was such a man.

Professor Dean writes: "Dr. Dio Lewis was an impulsive man. His brain and heart were very closely connected. He and I had quite a number of conversations, one of which lasted nearly two hours. We went over the ground quite thoroughly. At no time did he refer to the 'losing temper,' or 'threatening,' although he was careful to ask after the details, and particularly the spirit that the workers carried with them. I do not believe that Dr. Lewis ever thought or said anything scandalous about our work."

Mrs. A. E. Pine, whose word is never questioned, writes: "Where any one got the idea which reports us as 'clasping hands, kneeling, and, with up-lifted hands, vowing before God never to give up this work until the selling of liquor was stopped in Washington,' etc., I can not conceive. That was not the manner of our earnest leader or her fellow-workers. A deep, solemn earnestness, a spirit of prayer, a very hard leaning on the Almighty power, from whence came our help, called forth no gush, and exacted no rash vows — but only going as we were led. How appropriately we might have sung, 'He leadeth me!'"

Another earnest worker, Mrs. A. M. Stevens, writes: "I am sorry such contradictions are necessary, for those statements are as false as anything could possibly be. There was such a deep solemnity, such fear lest we might fail to show the love and spirit of the Master, that there was no room for the ridiculous, or scarcely a chance for mistakes. With such careful leaders, and with the consecration we had made, we were sure that God would lead us aright. And I think we have His sanction of our work in the success He gave us."

Again Mrs. Pine writes: "About this nonsense of meeting a noted lecturer — sixty women of us — at the train! Like the old prophet, Nehemiah, we were doing a great work, and would not come down off our 'wall' to meet *any* one. We had not time, and our work must not cease."

The president of the Temperance League, Mr. R. A. Robinson, writes: "I never heard until now that any number of ladies met the lecturer at the depot, and escorted her to any place of meeting. I think if such had been the case I certainly should have known it."

The secretary of the Temperance League,

Professor Dean, writes: "Had there been such a reception, or such a meeting, it is strange that I knew nothing of it."

Our Crusade secretary, Mrs. M. V. Ustick, writes: "I am more than surprised. How things could get so mixed up is passing strange."

CHAPTER XI.

THE "VOICE OF THE PEOPLE."

THE IMPORTANCE of the spring election for municipal officers, that year, could not be over estimated. The newly aroused public sentiment against the dram shop was to be crystalized at the polls, or the dealers in intoxicants were to be made to feel that, in this fight of the Home against the Saloon, the voters did not oppose the saloon. The sentiments pro and con, are well voiced in the local papers of that period. *The Fayette County Herald* for March 26, said:

The election of corporation officers is always a matter of great importance to good government and the faithful execution of the laws; but in view of the popular effort that is now exciting and interesting this whole community, the election is of more than ordinary importance. We ought to choose officers who are known friends to the great reformatory idea of the day.

There will undoubtedly be two tickets before the

people. One of them will be made by the friends of the temperance reform, and the other, while it will undoubtedly be brought forward by the avowed friends of law and order, will not be made up by, nor from, the friends of the new temperance movement. It would be evidence of insanity for any body of men to place an avowed anti-law and order ticket before the people with the hope that it be a success at the polls. We anticipate a vigorous struggle.

The *Ohio State Register* expressed another view, thus:

Sober minded citizens have looked upon the temperance movement with mingled feelings of curiosity and commiseration, wondering what would come of it. With the women and churches enlisted, and the press at the bellows, who can foreshadow the result.

We are in favor of temperance in all things — this gives us no right to compel other people to conform to our opinions. Much as we all desire temperance and morality to prevail, it will be well to consider if personal freedom and the rights of property are not as well worth preserving.

The temperance agitation has forced upon the people the question of license or no license; and as all attempts to suppress by legislation the use of liquors or the sale of liquors, have failed, and must of necessity fail, the State should exercise its power to regulate the evil. Liquor in the possession of

dealers is property entitled, like any other property, to the protection of the law. The right of property includes the right to buy and sell. Public, open intoxication is a public nuisance, threatening disorder to the community, and should be treated as a crime and punished as such. Adulteration of liquors involves a fraud and deserves punishment as a crime. The duty of the Legislature is to take care that, in the desire to cure an acknowledged evil, no injustice be done, and no wrong inflicted, on the acknowledged rights of property. Let us have a stringent license law to regulate and control this evil.

The voters were no longer divided into Democrats and Republicans. It was "Temperance and citizens." Both sides nominated candidates for municipal offices. At the Citizen's meeting, held for that purpose, April 2, at Fireman's Hall, a set of resolutions was read and adopted, of which we quote a part:

We, the people of Washington C. H., in convention assembled, feel it a duty we owe to ourselves and the public to give a free, candid, and deliberate expression to the opinions by which we are governed and the feelings by which we are actuated in the present election of officers for this corporation.

* * * * * *

We believe in doing the most good for the greatest number. We are strong advocates for law nad

order. We are warm and sincere friends of temperance in all things — temperance in opinions and actions as well as in eating and drinking; and hail with delight the suppression of the many low haunts of vice and corruption that infest our town. We acknowledge, and proudly recognize, the refining influence that woman exercises over the actions of man; but we are constrained by experience to regard all measures of a local nature as short-lived in their results, as long as the general government sanctions the importation, manufacture, and sale of liquors.

Fully cognizant of the diversity of opinions that exist in regard to prohibition, and after mature reflection, we proclaim ourselves strongly in favor of a judiciously applied license law; believing that the greater evils of which we complain will be obviated by the strict enforcement of its requirements, while local sentiment will restrain the lesser ones.

We emphatically discard all party feelings in our local affairs, and will act in unison with all good citizens, of whatever political opinion or religious belief, in increasing the growth of our town and developing our resources. Therefore, be it

Resolved, That we give our hearty support to the ticket here nominated, and will hold the parties herein named, if elected, to a strict accountability for their public acts.

The election was held on Monday, April 6. All day, the women, who had worked so

hard for home and loved ones, held a prayer meeting in one of the churches, for the success of the temperance ticket. But it was not to be. God does not always give us the desire of our heart. In its next issue, the *Register* announced:

> The voice of the people was heard last Monday most distinctly and emphatically. The issue was squarely made, license or prohibition; and whether the town should be ruled by those with "views" or by those who are chosen by the votes of the citizens. The people have decided in favor of license and against an emotional government.

These expressions, and this vote, in favor of "license," had a peculiar significance. For more than twenty years there had been no power in the State of Ohio to issue a license for the sale of intoxicating drinks. By the constitution, vinous, malt, and distilled liquors were placed on the same footing as all other food products in respect of freedom of sale. There was absolutely no constitutional law restraining any man or woman from setting up a whiskey shop within the limits of the State, if only there were the means to buy the whiskey, subject alone to statutory limitations. The new constitution,

soon to be offered for suffrage to the citizens of the State, might give opportunity to express their preference, whether to retain the existing status, or to resume the ancient order of things in the form of license. Many thoughtful temperance men, hopeless, they said, of controlling the evil by existing laws, and believing that prohibition was out of the question, fancied that the panacea lay in license. There was a general inquiry as to the exact legal status of the liquor traffic in this State. To meet this inquiry, a pamphlet was published embodying all the laws at that time extant upon it. From this pamphlet we learn that the constitution of the State contained this article: "No license to traffic in intoxicating liquors shall hereafter be granted in the State, but the General Assembly may, by law, provide against evils resulting therefrom." This constitution was adopted in 1852.

In May, 1854, the first liquor law under this constitution was passed. Section 1 made it "unlawful to sell, in any quantity, intoxicating liquors, to be drunk in, upon or about the premises where sold," etc. Section 2 forbade the selling of intoxicating liquors to

minors, unless upon the written order of their parents, guardians or family physician." Section 3 forbade the selling of "intoxicating liquors to persons intoxicated, or in the habit of getting intoxicated."

Section 4 declared "all places, where intoxicating liquors are sold in violation of this act, common nuisances," which, "upon conviction," etc., "shall be shut up and abated as public nuisances." Section 5, as amended in 1859, punished drunkenness by fine. Section 6 made persons who got others intoxicated, under this act, liable for their support during the time of their intoxication. Section 7, as amended in 1870, known as the "Adair Law," gave "every husband, wife, child, parent, guardian, employer or other person," who should be "injured in person or property, or means of support, by any intoxicated person," the "right of action" at law against any person who should, "by selling or giving intoxicating liquors, have caused the intoxication of such person;" and it also made the owner or lessee of property, where a person had been made drunk, liable in like manner, and damages might be claimed against the property for

the injury done. Section 8, as amended April 5, 1859, affixed further penalties under the first, second and third sections, and provided that native wine, beer, ale and cider should be exempted from the effect of the first and fourth sections. Section 9 made the "giving away of intoxicating liquors, or other shift or device to evade the provisions of this act," the same as "unlawful selling."

In April, 1866, a "supplementary act" to that of 1854, in two sections, was passed, the whole purport of which seemed to be to render more stringent the provisions against, and more heavy the penalties for, furnishing liquor to minors. In February, 1867, an act of one section was passed fixing the penalty for permitting rioting, drunkenness, etc., in taverns. In March, 1865 (we follow the order of the pamphlet), an act was passed giving the act of 1854 "in special charge to the grand jury, by the judges of the Court of Common Pleas of each term thereof."

In May, 1869 (as amended April 18, 1870), "all cities and incorporated villages" were empowered by ordinance "to regulate, restrain and prohibit ale, beer and porter houses, and places of notorious or habitual

resort for tippling or intemperance." Under this act the village of McConnelsville, O., passed a "prohibitory ordinance which had been declared constitutional by the Supreme Court of Ohio." In April, 1858, an act was passed forbidding the sale of liquor, etc., "within the distance of four miles" in "any field or woodland" where religious worship was being held. This was designed especially to protect camp-meetings. In April, 1856, a similar act was passed to protect agricultural fairs.

In March, 1864, an act was passed making it unlawful to sell liquor on election days, and providing, in certain cases, for the closing of saloons on such days. In January, 1871, an act was passed to provide for the appointment of guardians for habitual drunkards, etc. In February, 1871, an act was passed forbidding "any tavern keeper or other person" to sell or barter "any spirituous liquors on Sunday, except to travelers."

These laws were very good, but very limited. Yet limited as they were, the complaint of many voters was that the statutes could not be executed. "The basis was

wrong. Back of them all was needed a license," they said.

It came to pass, however, that the liquor men, also, were in favor of license. They wanted the legal indorsement that they were pursuing a "legitimate" business, and, therefore, entitled to the protection of the State. Often had the attention of Washington Court House women been called to the parchment tacked on the wall of every saloon, certifying that the internal revenue tax to the Federal Government had been paid, and testifying to the complicity of the United States with the liquor traffic. This the dram-sellers called their "license." They were willing to pay a greater tax to the State, if only they might receive the pledge of protection which a special permit would imply. The wealthy brewers and distillers, and the dram-sellers, were bringing all the power of their money and influence to bear on the members of the Constitutional Convention to secure a license clause in the new instrument.

CHAPTER XII.

DINNA YE HEAR IT?

NO CRUSADER has ever been in favor of license. It is torture enough to see these dens of iniquity springing up on every side, and to be utterly powerless to prevent. But to be told by our foster-mother, the State: "This man has paid me a certain sum of money. In consideration of this, I have guaranteed to him that your sons and your daughters shall be his legitimate prey, and I will protect him in destroying your homes. Let him alone"—what mother would remain unmoved? And so it came about that, when it was understood that the several propositions presented by the members of the Constitutional Convention with regard to the liquor traffic, which had been lying on the table for several weeks, would soon come up for formal discussion, a call was sent forth in haste from Akron, Ohio, signed by Mrs. G. W. Manly,

and others, for a mass convention of temperance men and women of the State, to be held in Cincinnati. It was said by one of the speakers afterwards, that, as the members of the Constitutional Convention had been shut up in that city in a corner of the State all winter, mingling little with the people, they scarcely realized what had been going on since they left their homes, and, therefore, it was necessary to make the voice of their constituents heard.

It was like the slogan for the "gathering of the clans" in the Scottish Highlands. Cincinnati first heard of it on a Friday morning. On the next Wednesday, April 22, the early incoming trains were crowded with delegates, mostly women, until five hundred and sixty delegates were present, coming from seventy-three out of the eighty-eight counties of the State, and from one hundred and thirty-six towns and cities. These soon found their way to the Ninth Street Baptist church in such numbers as to necessitate the removal of the convention to a larger room. In the afternoon, even Wesley Chapel was found wholly inadequate to the wants of the convention. It met at

ten o'clock on Wednesday morning, held three sessons on that day, three more on Thursday, and adjourned at half past ten o'clock the next evening. This bespeaks the deep hold which the subject had upon the minds of the people throughout the State. As to the expediency of a license law, there was but one opinion. It was eminently a woman's convention. All the regular speeches were made by women. When any unpleasant parliamentary restrictions arose to hamper the sovereign will of the women, they were swept away with a sublime disregard of Cushing.

A permanent organization was promptly effected, with Mrs. G. W. Manly as president; but that lady gracefully declined in favor of Dr. Walden, who continued to hold that great convention with masterly hand during all its sessions. Twenty women vice presidents were chosen, one for each congressional district. It was proposed to have a committee on a memorial to be submitted to the Constitutional Convention, formed of one member from each county represented in the temperance convention. This committee was appointed, and reported before the close

of the first afternoon, through its chairman, Rev. F. Merrick, D. D., the venerated professor in the Ohio Wesleyan University at Delaware. The report read as follows:

Your committee respectfully report the following proposition for adoption by this convention, with the request that it be respectfully presented to the Constitutional Convention now in session, for such action as may be necessary for the purpose of having it submitted to the electors when the other amendments to the Constitution are submitted for ratification or rejection, and which, when ratified, shall supersede, and stand in lieu of, article 10 of the present Constitution, to wit:

SECTION 1. No license to traffic in intoxicating liquors shall be granted within this State.

SEC. 2. The General Assembly, at its first session under this Constitution, shall enact laws to prevent the evils and compensate the injuries resulting from the sale or furnishing intoxicating liquors, and from the intoxication consequent thereon.

SEC. 3. County commissioners, township trustees, and municipal authorities shall have power severally to restrict or prohibit the manufacture and sale of intoxicating liquors within their respective jurisdictions, and to impose thereon penalties and conditions other than, and in addition to, those prescribed by law.

SEC. 4. Nothing in this Constitution shall be con-

strued as denying to the General Assembly the power to restrict or prohibit the manufacture and sale of intoxicating liquors, or to regulate the same in any manner not inconsistent with the provisions of this article. .

Each section of this proposed memorial, including the preamble, was adopted with enthusiastic cheers and hearty ayes, and the whole document was approved by a unanimous rising vote, followed by singing the doxology and by prayer. Thereupon it was decided that a committee, consisting of the woman president and the twenty women vice presidents, be appointed to present the memorial to the Constitutional Convention.

On the morning of the second day — Thursday — this "organized expression of the temperance sentiment of the State against licensing the traffic in intoxicating liquors," which had been adopted on the first day, was presented to the Constitutional Convention by the committee so designated, and was respectfully received.

One of the most important features of this convention was the relation of the individual experiences of the women, from every part of the State, in their work of reform. Many

of the incidents narrated were of thrilling interest. Most of the time, indeed, of the convention was taken up with exercises of this character, interspersed with singing, prayer, and the reading of the Scriptures. Had the liquor men been present, they must have perceived such a spirit, as should have convinced them that this "Woman's Crusade" was not to be a nine days' wonder.

"We have never seen manifested," said a writer, "not even during the recent war, more calm and determined energy, more of the spirit of true heroism, combined with Christian love and tenderness toward the erring. All were resolved to work against the evils of intemperance while they existed, and no greater oneness of purpose was ever known than pervaded all the deliberations of this body. Nothing was spoken in a boastful tone, but in firm reliance on God. Indeed, any spectator could not but feel that he was in the presence of a body whose souls were pervaded with a divine energy, and who were conscious of being led by the providence of God. The members of all branches of the church felt as though they were 'one' in Christ Jesus."

Washington Court House was well represented in this convention by Colonel H. B. Maynard, Judge J. B. Priddy, and Mrs M. V. Ustick. Mrs. Ustick addressed an immense audience, at St. Paul's Methodist church, on Thursday evening, detailing the experiences of the women of Washington in their memorable conflict with the rum dealers there. Her remarks were spoken of by the press of Cincinnati as "moving, thrilling, and full of pathetic eloquence."

On Thursday, April 30, one week later, the Constitutional Convention, by a vote of sixty-four to twenty-nine, took its final action on the liquor traffic question. After various propositions and amendments had been considered, it was decided to submit to the voters of the State the following:

At the time when the votes of the electors be taken for the adoption or rejection of this Constitution, there shall be separately submitted to the electors, for adoption or rejection, in the manner herein provided, two alternative sections, as follows:

"SECTION —. License to traffic in spirituous, vinous, or malt liquors, under such regulations and limitations as shall be prescribed by law, may be granted, but this section shall not prevent the Gen-

eral Assembly from passing laws to restrict such traffic, and to compensate the injuries resulting therefrom.

"SEC. —. No license to traffic in intoxicating liquors shall hereafter be granted in this State; but the General Assembly may, by law, restrain or prohibit such traffic, or may provide against evils resulting therefrom."

The liquor men were sadly disappointed by this decision, while the temperance people thanked God and took courage. One of the members of the Convention was asked, "what effect the women had had on the Constitutional Convention in bringing about the present action." He gave it as his opinion that, had they disposed of the matter eleven months before, when the Convention first met in Columbus, a license section which would have suited the liquor interest could have been adopted by a two-thirds vote. As it was, more than two-thirds voted against such a section.

CHAPTER XIII.

REVERSES AT HOME.

WHAT, meantime, is the condition at Washington Court House? "Beadle" has been there again, and we shall let him tell the story of what he found. In the course of his peregrinations he says, "a longing grew upon me to visit the locality of the early scenes of the whiskey war." After writing of Lancaster and Circleville, he depicts our condition thus:

WASHINGTON C. H., O., May 1, 1874.

Four months ago the women's war on whiskey began in this quiet and conservative town. * * * The early history of the movement has been told. After the first victories the town was clear of the traffic for a while. Then Passmore opened a saloon, but soon yielded to the prayers and intercessions of the ladies. He went away for a few days, but returned, having been strengthened from some source, began again to sell, and has stuck to it, heroically, ever since. His "shebang" is a little

secluded tenement in the rear of a wagon-shop; the entrance cannot be seen from the street, and the surroundings indicate a remarkably retiring disposition — all of which shows a deference to public sentiment worth noting. * * * *

The radical temperance ticket was not elected this spring, but that was probably because the other candidates claimed to be temperance, too. They would certainly be very indignant if one should call them whiskey men. Still, they decline to take such action as the temperance people request, and the local government is certainly no help to the cause. Again, it is asserted by some that there is a tacit understanding, all around, that pledges given during the heat of the war are not binding on the return of peace, and that one can buy as much whiskey as he wants at the drug store, or some where else. But when we come to compare results, and strike an average, the result is largely in favor of the temperance hosts.

Let who may drink liquor privately, it is still evident that vast good has been accomplished. No saloons display open doors and fancy signs on the streets as once; it is not "the thing" for friends meeting to drop into the nearest place for a friendly drink; drunken men are not seen on the streets; and, if the vice is not eradicated, its votaries are made to feel the public condemnation. Tippling is forced down among the low things, to be done in secret and with shame-facedness; and that is, probably, the most that this generation of reformers can

do under the most favorable circumstances. But eternal vigilance is the price of temperance as well as of liberty. The anti-saloonists must maintain their organization and be prepared to adopt new measures as fast as old ones become ineffective.

One by one the old "stand-by's" in the whiskey line are coming up again to renew their "licenses," (as they call the internal revenue tax) and the report of the assessor (United States) shows that there are still many undaunted souls. John Meyer and Charles Passmore have both applied to sell here, and several new hands have stated their intention to dispense the ardent. Well, we're a queer people, that's a fact. The inalienable right to drink whiskey, wine, and beer, and make beasts of ourselves, if it suits us to do so, is one this people is slow to part with. * * * *

Rev. A. C. Hirst, of this city, the noted temperance lecturer, has returned from his Eastern trip, nearly restored to health — one of the very few who recover, with all their faculties, from spinal meningitis.

Alas for appearances! This letter was written on Friday, May 1. On the next Monday evening, May 4, at a meeting of the citizens of Washington, held in the Methodist church, it was unanimously resolved to hold a grand mass-meeting of the people "without regard to sex, color, or con-

dition," in City Hall, on Friday evening, May 8, to protest against the repeal of the prohibitory ale, beer, and porter ordinance, which was threatened by the new council. The meeting was to be addressed by Hon. Mills Gardner, Rev. A. C. Hirst, Rev. George Carpenter, and Colonel H. B. Maynard. There had been no petition for repeal. On the contrary, remonstrances were immediately drawn up and placed in the hands of the women, who promptly circulated them, and they were signed by large numbers of the best men in the town. At a previous meeting of the council the repeal had already passed its first reading, and was to have come up for its second reading, when the council was waited on by a committee, who gave the information that the canvass for signatures to the remonstrance was not completed; that the remonstrance papers already contained, perhaps, within forty names of a majority of all the voters in the corporation; that some of the papers had not been returned, and some of the districts had not yet been canvassed; but that at the next meeting of the council, when the repeal would come up in its regular order for a

third reading, they would be ready to present the papers, signed, they did not doubt, by a majority of the names of the voters of the town. Regardless of this, the council forthwith suspended the rule, read the repealing ordinance, *and passed it.*

Thus our prohibitory ordinance, which went into effect on April 12, was repealed on May 11, and an ordinance to "*regulate*" such houses was passed instead.

Fortunately we are able to present a copy of this new ordinance, which was supposed to afford better guarantees for securing good order and sobriety than the one which had been repealed:

An ordinance for regulating ale, beer, wine, cider and porter houses, and the sale of said beverages.

Section 1. Be it ordained by the council of the incorporated village of Washington, Fayette county, Ohio, that it shall be unlawful for any person or persons, by agent or otherwise, to sell ale, beer, wine, cider, or porter to minors, unless upon the order of their parents, guardian, or family physician.

Sec. 2. That it shall be unlawful for any person or persons, by agent or otherwise, to sell ale, beer, wine, cider, or porter to persons intoxicated, or who are in the habit of getting intoxicated.

SEC. 3. That for the purpose of enforcing the foregoing and subsequent provisions of this ordinance, it shall be the duty of the Mayor, by and with the consent of a majority of the council, to appoint not to exceed two policemen, one of whom to be always on duty, whose duty it shall be to report violations of this ordinance, as well as to be general conservators of the peace; said police to receive not to exceed two dollars and fifty cents each for each twenty-four hours of service; said police to be under the general superintendence of the Marshal, and subject to be removed at any time by the Mayor, with the consent of the council.

SEC. 4. That every person who, by agent or otherwise, shall engage in the sale of ale, beer, wine, cider, or porter in the limits of said village shall be required to keep an account of the sales of the beverages aforesaid, which sales shall be on the first Monday of every month reported to the Mayor of said village, upon which the council shall monthly make an assessment by a uniform rate of per cent. of an amount sufficient to pay the per diem of the police provided for in the last preceding section, which said assessment shall be due and payable on the second Monday in each month, and shall be payable on demand to the Treasurer of said village.

SEC. 5. That for every violation of the provisions of the first or second sections of this ordinance, every person so offending shall, on conviction thereof before the Mayor, or other proper officer, forfeit and pay a fine of not less than five dollars, nor more

than ten dollars, and the costs of prosecution, and may be committed until the fine and costs are paid.

And for every refusal to comply with the provisions of the fourth section of this ordinance, the person or persons so offending shall, upon conviction thereof before the Mayor, or other proper officer, forfeit and pay a fine of ten dollars, and be imprisoned not less than one nor more than five days, and every five days such person or persons shall refuse to comply with the requirements of said fourth section, shall be deemed a separate offense; provided the penalty of imprisonment shall not apply to the first offense.

Sec. 6. Be it further ordained that an ordinance entitled "An ordinance to restrain and prohibit ale, beer and porter houses and shops, and houses and places of habitual resort for tippling and intemperance," which said ordinance is recorded on pages sixty-three and sixty-four of the records of ordinances of said village, and which was published on the second day of April, A. D. 1874, as shown by the certificate of the clerk of said village, be and the same is hereby repealed.

Sec. 7. This ordinance to take effect and be in force from and after its publication as required by the municipal code of Ohio.

Passed May 11, 1874.

It is due to Mr. Ace Gregg to say that on the vote to repeal the ale and beer ordinance he voted *No.*

The effect of this action of the council upon the temperance people is fully depicted in the following preamble and resolutions which were adopted at a large public meeting of the citizens of Washington, at the Presbyterian church, on Monday evening, May 25:

"WHEREAS, a majority of our village council has repealed the ale and beer ordinance, passed a few weeks since, in the interest of temperance, sobriety and good order in our village; and,

"WHEREAS, such repeal was forced through, and passed, in connection with other sections which are, at least, of questionable or doubtful validity, if not wholly void, and against the earnest request of one member of the council for time to examine, and ascertain the legal effects of, the provisions; and,

"WHEREAS, no petition had been presented to the council for the repeal of said ordinance, or for the passage of a new one; and,

"WHEREAS, said repealing ordinance was read only once in open council, and no member gave any reason for voting said repeal; and,

"WHEREAS, a committee from the citizens had waited upon the council and informed them that a petition was in circulation, and had been largely signed, and would be presented to them at their next meeting, protesting against the repeal of said ale and beer ordinance; therefore,

"*Resolved*, that it is the sense of this meeting that the members of said council who voted for the said repeal misrepresented the majority of the citizens of our village, and by their refusal to discuss or allow to be examined or discussed the repealing ordinance before acting on the same, they have forfeited the respect which would otherwise be due that body, and brought into contempt and ridicule all action of the council upon that subject, and disgrace and ignominy upon the legislation; and have rendered themselves odious to the lovers of temperance and good order, and have thereby opened up the avenues of intemperance, vice and disorder in our village.

"*Resolved*, that the village council can only undo the wrong perpetrated by them, by reinstating the ale and beer ordinance at the earliest day practicable.

"*Resolved*, that the friends of temperance and good order in this village demand the re-enactment of said ale and beer ordinance."

We believe it only fair to let "our friends, the enemy," explain their position in their own language. We, therefore, clip from the *Register*, the following:

"The right of the people to be heard was duly accorded and fully exercised by the people on the sixth of April. The question then decided was license or prohibition; and the ticket in favor of

license was elected by a majority of two to one. Perhaps this was adding insult to injury; if so, the voters alone are responsible; their representatives are but fulfilling their obligations. Before finding fault with the new law, it might be well to wait and see how it operates, as the business men already express a feeling of relief from the removal of the moral pressure that has crippled them for three long, weary months, and even the world may wag on as usual, notwithstanding this back action the council presents to the world. Life is short, and if all the energies of a community are to be devoted to the care of a few people who cannot control their appetites, the sooner the fact is ascertained and provision made for them, the better it will be for all concerned.

"If the election was to be repeated to-morrow, the result would doubtless be the same."

The spirit of the temperance people under these reverses is well expressed in this correspondence of the *Cincinnati Gazette:*

"WASHINGTON C. H., June 8.

"The situation of the temperance cause in this place is not the most encouraging to the Crusaders, although they are still working in a quiet, humble, and modest way — still hoping that they may yet effectually repress the great evil which they are striving against. The weekly meetings are well attended; the zeal, which is so characteristic of our

people, is not in the least abated, but the object is to still press on. The friends of the cause have organized a vigilance committee, composed of thirty gentlemen, who make it their duty to ascertain any violations of law, and report them, with the evidence, to the chairman of the committee. By this means they hope to punish the offenders of the law. Already several cases have been made, and as soon as the workings of the committee gain a more prominent foothold, it will be the inevitable fall of the several saloons in our town. The retired sailor has made improvements in his corner shop — a cellar has been dug for the accommodation of his numerous customers. He can now furnish them beer just from the ice. The work of plastering in the heretofore unplastered room is rapidly going on.

"June 10. Temperance matters are becoming more and more interesting. It is already known to the readers of the *Gazette* that, through the seeming or actual determination of the new city council, to overthrow all the work accomplished by the temperance people, (indicated by their repeal of the beer ordinance), six beer shops are now in active operation in the town limits, and three just beyond the corporation line. As may be expected in such a reaction, drunkenness has increased, and the saloons are gathering a harvest. The temperance people, however, are not idle nor indifferent, and whatever may have been the mistakes made during the active campaign, earnest desires still exist, and earnest prayers are still ascending to God, for the

banishment forever of the traffic; and their desires and prayers will be followed with work equally as earnest.

"June 15. The temperance people are not discouraged, for the weekly meetings are well attended. In addition to this, a woman's prayer meeting is to be held at the Baptist Church each evening of the coming week.

"Mrs. J. B. Priddy, Mrs. M. Sharp, and the Rev. George Carpenter are the delegates to the State Temperance Convention."

CHAPTER XIV.

FOUNDATION OF THE W. C. T. U.

THIS THIRD State convention, just referred to, was the logical sequence and culmination of the two preceding ones. It resulted in the positive and permanent organization of the temperance women of Ohio. In searching for its true *raison d'etre* we will turn aside from newspaper reports, and even the more reliable minutes. It were well to go back and trace the connecting links. We have not far to go. This work has already been done by one eminently fitted. In 1884, after a full decade of years had passed since the Woman's Temperance Crusade, the Ohio Woman's Christian Temperance Union held its decennial anniversary in Cincinnati. Mrs. H. C. McCabe, our first State president, read, by request, before that body, a paper detailing the beginnings of the organization resulting from that movement. No one was so much

an integral part of that strange linking of circumstances, which led the women on and on, as was Mrs. McCabe herself. The style of her paper recalls the character of this lovely lady. A deep, abiding spirituality gave a charm, which we recognized in the years in which she stood before us as our leader. Surely the leadings of the Almighty were made manifest, when, again and again, was Mrs. McCabe pointed out as the chosen one to marshal the hosts of eager, but untrained, women, to lead them gently and unfalteringly forward—never swerving from the pole-star of prayer and love, which were the countersign from the beginning.

Her paper furnishes the link we need to show the progress of the work, and we copy freely:

HISTORY OF THE ORGANIZATION OF OHIO W. C. T. U., BY MRS. H. C. M'CABE.

Dr. Dio Lewis, at whose suggestion the women of Ohio moved in columns of prayer upon the liquor traffic, called a State convention at Columbus. Delegates from all places, where the praying bands had been were summoned. This movement began in December, 1873. The Columbus convention was held the following February. Up to this time the cloud had

swept over only Southern and part of Central Ohio — Delaware county being its northern limit. There was a very remarkable representation from the praying bands. The convention was held in the City Hall. Crowds attended, curious, eager and serious. Women, who had always trembled at the sound of their own voices, stood, with fearless modesty, on the platform, testifying to the power of the Holy Spirit, impelling them to cry aloud against the continuance of the destroyer in our streets. Especially interesting and thrilling was the testimony of Mrs. Ustick and others from Washington Court House. The convention continued two days and was marked by a peculiar energetic spiritual influence.

An attempt was made at organization, a State bureau of information was created, and Mrs. H. C. McCabe of Delaware was elected president. Other officers were added, and an executive committee was formed.

As yet there seemed not so much to do, as to wait and behold the salvation of the Lord move, guided by His hand alone, over the guilty land.

Suddenly it was revealed that, in the hands of the State Constitutional Convention, our no-license law might be lost to us. There appeared in April a notice signed by Mrs. G. W. Manly, of Akron, and others, summoning the temperance people to a convention, immediately, in Cincinnati; the object of this convention being to memorialize the Constitutional Convention against the admission of a license law, and to organize.

In vain did some persons call attention to the fact of an organization already in existence. Those having the matter in hand entirely ignored the work of the Columbus convention. It was not recognized from the beginning — voices heard there were not heard here — but the convention was a magnificent out-pouring from the whole State. The Akron choir was there, swelling the vast enthusiasm with its stirring songs. From every quarter women came, baptized with a new and wonderful work of the Lord. It seemed a Pentecost, where all had suddenly found their tongues. Doctor, now Bishop, Walden presided over and held the vast and singular assembly in the straight lines of parliamentary rule for three succesive days and nights. * * * The women of the praying bands knew nothing, saw nothing, save Jesus only. The memorable convention, with its wonderful stories fell, * * by its own God-wrought tendency, into the women's hands.

A State executive committee of women was created to organize a State union. The president of the organization just made in Columbus, was a silent and wondering spectator at this convention. Some unknown person added her name, the last one to this committee. I cut the report of this committee from a journal of that day:

"Mr. President — Your State executive committee have met, and organized by electing Mrs. H. C. McCabe, of Delaware, chairman, and Mrs. S. B. Leiter, of Mansfield, secretary.

"'*Resolved*, That we organize a state central committee, composed of Mrs. Lewis Miller, of Akron; Mrs. H. C. McCabe, of Delaware; Mrs. S. B. Leiter, of Mansfield; Mrs. W. A. Ingham and the Rev. Mr. Behrends, of Cleveland.

"'*Resolved*, The committee request the leagues to send the names of their officers to the secretary at Mansfield.

"(Signed) Mrs. H. C. McCabe, *Chairman.*
Mrs. S. B. Leiter, *Secretary.*"

Mrs. McCabe, therefore, held the singular position, and without design or previous knowledge of anyone, of the same relation to the Cincinnati convention she had held to the Columbus convention.

The central committee met immediately in Mansfield, and moved the union of the Columbus convention committee with that created at Cincinnati, and referred the organization to the general executive committee.

Mrs. McCabe called this committee together in Delaware the same month. Among those present were Mrs. Leiter and Mrs. Leavitt. She had prepared a form of constitution, which was discussed and adopted by the committee. The convention which had been ordered in Cincinnati to ratify the work of the committee, was appointed to meet at Springfield, June 17. A name for the organization was also suggested to accompany the report to be submitted to the convention. The Woman's Chris-

tian Temperance Union of Ohio was fixed upon as a name.

I clip the following from a journal of the day:

"Pursuant to a call issued by the concurrence of the executive committee appointed at Columbus in February, and at Cincinnati in April, a convention of the Woman's Temperance Leagues was held in Springfield, Ohio, in the English Lutheran church. The meeting was called to order by the Rev. Mr. Hamma, of Springfield. Dr. Walden was made president, Mrs. Leiter and Mrs. Hattie Bartram, secretaries, assisted by Professor Shurtleff, of Oberlin."

The names of many men and women prominent in temperance work appear in the report of this convention. Some of these are now heard among the angels, others in eminent positions, and a large part still known at posts of usefulness.

The convention, though not so enthusiastic as the two former, being a sober preparation for long and hard work, was yet attended by that power of the Holy Spirit which marked the two previous ones. The constitution submitted by the executive committee was adopted by the convention with only one amendment, which was made in the provisions for annual representation. Mrs. H. C. McCabe was elected president; Mrs. Leiter, secretary; Mrs. E. J. Thompson, treasurer; vice presidents: Mrs. Fee, Mrs. E. D. Moore, Mrs. Belle Parshall, Mrs. William Herr, Mrs. G. G. Hackedown, Miss Jennie Brown, Mrs. C. A. Beery, Mrs. E. D. Stewart, Mrs. Anna

Sabin, Mrs. H. Brown, Mrs. R. C. Wilson, Mrs. B. M. McMullen, Mrs. Ohl, Mrs. M. L. Albright, Mrs. A. C. Davis, Mrs. Rose Wood, Mrs. M. B. Reese, Mrs. D. C. Briggs, Mrs. J. C. Bateham, and Mrs. J. C. Delamater.

Thus was formed and named the first-born among a large sisterhood of State Temperance Unions.

The name, which fell from the lips of Mrs. Nellie Little, of Delaware, Ohio, insisting that Christian should be added to temperance, rests in the baptismal power of Gospel Temperance on nearly every state and territory of the broad Republic.

Could anything be more eloquent, more satisfactory than this account of Mrs. McCabe's?

The delegates from Washington C. H. who finally attended this convention were Mrs. Morris Sharp and Mrs. R. P. Van Deman.

CHAPTER XV.

LICENSE OR NO LICENSE.

FROM THIS time the "License or No License" campaign, in connection with the adoption of the new constitution, became of overshadowing interest and importance. The first speech delivered in Washington, which we can recall, in favor of the no-license clause, was made by Hon. Mills Gardner, on the evening of Friday, July 10, on Court street, in front of D. Wendel's hat store, to a large crowd of people. Whether this speech had any influence on our town council or not, it is impossible to say; but it is, nevertheless, true that on the Monday afternoon following, at the regular meeting of council, they repealed the ordinance passed a few weeks before for the regulation of the sale of ale, beer and porter. The vote to repeal was unanimous. They also discharged the two policemen they had employed, and ordered the discontinu-

ance of the ringing of the 11 o'clock night bell.

From the beginning of the Crusade, the Temperance Association had been officered by men. "The Woman's Temperance League" was often spoken of, but, in point of fact, there was no woman's league. There was simply a Visitation Committee, in which certain women had been at first elected to perform certain duties. The temperance mass-meetings had been directed by men; the temperance prayer meetings had been conducted by men. At length it came about that the women alone attended the prayer meetings. Soon it began to dawn upon them that there must be a change in methods; a separate organization was necessary. So impressed were they that a special meeting of the women was called to discuss this feature, and act upon it. This meeting was held on Wednesday evening, July 15, at the Methodist church. Twenty-three women responded to the call. There was but one opinion among them. They only feared lest their movement might be misunderstood by the men of the Temperance League, who had all along been such efficient workers.

The minutes of that meeting say: "The officers of the Temperance League, not being able to see to many things needing immediate attention, a motion was carried that we elect our own officers, for the more efficient management of those matters pertaining to woman's work."

The following officers were elected: President, Mrs. L. R. Priddy; vice president, Mrs. M. G. Carpenter; treasurer, Mrs. M. B. Sharp; secretary, Miss Lissa Millikan.

In conjunction with these, five others were elected to act as executive committee. They were Mrs. H. P. Cherry, Mrs. D. McLean, Mrs. Eliza Worley, Mrs. A. E. Pine and Mrs. Allen Hegler. Mrs. McLean declining to serve, Mrs. Mills Gardner was elected in her place.

On the following Monday, the 20th, a constitution was presented and adopted, the motive of which is told in the preamble:

"We, the Women of Washington, recognizing the necessity of a woman's temperance organization, for active work in suppressing the sale and use of all intoxicating liquors as a beverage, do hereby freely pledge ourselves to a united, persistent effort, both

now and in the future, to that effect; and do adopt the following constitution and by-laws," etc., etc.

The term of office was limited to six months. Arrangements were made to institute a series of basket picnics, for which speakers should be secured to present the subject of "No License" to the public.

We subjoin the names of the twenty-three ladies, together with those who soon after added their names, in all forty-seven:

Mrs. Lora R. Priddy, Mrs. M. G. Carpenter, Mrs. M. B. Sharp, Mrs. D. McLean, Mrs. Rebecca Van Deman, Mrs. H. P. Cherry, Mrs. A. E. Pine, Mrs. M. A. Gardner, Mrs. M. Pavey, Mrs. M. V. Ustick, Mrs. Lizzie E. Ustick, Mrs. Elvira Buckner, Mrs. Mary Dolan, Mrs. Katherine Smith, Mrs. F. B. Adams, Mrs. A. M. Stevens, Mrs. M. E. Ferguson, Mrs. Sue Gardner, Mrs. Mary A. Craig, Mrs. A. C. Johnson, Mrs. H. B. Maynard, Mrs. A. E. Silcott, Mrs. Jennie Ogle, Mrs. J. S. Foster, Mrs. Bethiah Ogle, Mrs. J. H. Gardner, Mrs. E. Van Deman, Mrs. Nancy Hopkins, Mrs. Elizabeth Millikan, Mrs. Rev. Sawyer, Mrs. Eliza Worley, Mrs. Josephine Purcell, Mrs. S. W. Baughn, Mrs. Lydia Wendel, Mrs. A. C. Hirst, Mrs. Sue Rector, Mrs. Lucy Hamilton, Mrs. O. Grubbs, Mother Johnson; Miss Annie E. Ustick, Miss Brightie Ogle, Miss Lugenia LeMay, Miss Maggie Pitzer, Miss Lissa Millikan, Miss Emma

Millikan, Miss Julia H. Wood, and Miss Jennie Robinson.

The first basket picnic under the auspices of the Woman's Temperance League was held at the Fair Grounds in Washington, on Saturday, July 25, and was highly encouraging. The attendance was large. The meeting was opened with prayer by Rev. A. C. Hirst. Mrs. Carpenter presided, and Mrs. Priddy made a most eloquent address, as also did Miss Kate Dwyer, of Greenfield, and Mrs. A. J. Beery. Hon. Mills Gardner discussed the subject of license in an exhaustive manner. Mr. Thissell, of Philadelphia, being present, was called out, and, in response, made some excellent remarks.

The second picnic of the series was held in Trimble's Grove, on Friday, July 31. Owing to the fact that only a limited notice had been given, the attendance was not large, but a good feeling prevailed, and the day passed pleasantly. Mrs. Priddy presided, and the meeting was opened with prayer by Mr. Thissell, of Philadelphia. Mrs. Carpenter delivered an address, followed by D. I. Worthington, C. M. Jones, Judge Priddy, James M. Edwards, and J. S.

Cox. Their remarks were pointed and well-received.

The third picnic was held in Jeffersonville. Mrs. Morris Sharp was the principal speaker, followed by Mr. Madison Pavey. The people of Jeffersonville were intensely interested.

The fourth and last picnic was held at Rock Mills, on Tuesday, August 11. Mrs. Priddy presided. Judge Priddy, Rev. Mr. Mitchell, of Greenfield, and Mr. Pavey gave excellent addresses; but the address *par excellence* was that of Mrs. Madison Pavey. She gave an interesting history of the temperance Crusade, from its inception to the present moment, and, like a true woman, opposed any backward steps, exhorting every one who held a ballot in his hand to cast it, on the next Tuesday, for No License in the new Constitution. Mr. Steen furnished some beautiful temperance songs.

At length, the fateful 18th of August arrived. At 8 o'clock A. M., the women gathered in the Presbyterian church. For an hour the promises of God were read, hymns of praise were sung, many touching and importunate prayers for help and guidance were uttered, and then — some of those

women went out once more, not to the saloons, but to the polls, to appeal to the voters in behalf of their homes. All day, as at the beginning of the Crusade, they continued; and when the day was ended and the returns were in, they were rejoiced to learn that "License" was defeated in Union township by a majority of eighty-four, in the county by a majority of nine hundred and four, and in the state by over seven thousand. The new Constitution was also defeated.

After the deluge — what?

The first thought and dearest hope of the women was that *now* all excuse was taken away, and the council would surely reinstate the prohibitory ordinance. It was not considered wise to appeal to them personally. But, while watching the results, the women kept up weekly prayer and business meetings, the churches being granted them alternately a month each. They secured the co-operation of ministers and others to hold street temperance meetings on Sunday afternoons, which were well attended. They drew up a total abstinence pledge to be memorized by the

children, obtaining promise of assistance from Superintendents of Sunday schools and teachers of public schools. They purchased and distributed tracts in saloons and business houses. They kept notices of their efforts in the newspapers. They discussed the practicability of influencing the colored population.

But oh! what weary work was it all! They had been on the mountain top — they had "mounted up on wings as eagles." Public sentiment had seemed to promise that the saloons should forever remain closed. Suddenly their eyes were opened to the fact that other forces were at work capable of overturning what had been accomplished. Public sentiment was proven to be no fixed quantity. Still, their hopefulness had made them strong to "run" the course and "not be weary." Now it had come down to "walking." The inertia of people who had been under excitement for months, with the motive for exertion removed, was something dreadful. It was all so new to them, too — this taking the lead! What wonder that it became so difficult for them to realize that "they that wait on the Lord shall renew their strength;"

* * * "they shall walk" even "and not faint." But the faithful women cried unto the Lord greatly, and He strengthened their hearts according to His promise.

CHAPTER XVI.

THE W. C. T. U. BECOMES NATIONAL.

A CALL for a national convention of temperance women had been issued. The thought had sprung from the brain of Mrs. Mattie McClelland Brown, while at Chautauqua, and a council of praying women had fixed upon Cleveland as the place, and November 18 and 19 as the time for holding it. The women were requested to send one delegate from each Congressional district. By this time Washington Court House was reckoned in the third district. When the Crusade began, a few months before, it was in the seventh district. A convention of delegates from each woman's league in the new third district was arranged to meet in Lebanon, Warren county, for the purpose of electing their delegate to the national convention. Mrs. L. R. Priddy and Miss Emma Millikan were the chosen delegates from Washington. At

this convention Mrs. Runyan, of Lebanon, was made the national delegate, and Mrs. Parshall, of the same place, president of the third district, was made the alternate.

The spirit to persevere in temperance effort prevailed in the convention, and should there be no way open in which to work to "hew one in the rock." The following motto was adopted: "Let prayer and persuasion now be redoubled. God is our help." This convention at Lebanon was absolutely the first one that any of us had attended, conducted and officered solely by women, and of which the speakers were women only. It showed two things: First, that the zeal and interest of the men had abated; second, that the women had determined to assume the responsibility. The first national convention, held soon afterwards in Cleveland, displayed these facts in a more marked degree.

At this convention, a national organization was formally established, and the name "Woman's Christian Temperance Union" was adopted, in line with the name chosen by the Ohio State Union. A constitution was formulated, and officers elected. These offi-

cers were: President, Mrs. Anna Wittenmeyer, Philadelphia; corresponding secretary, Miss Frances E. Willard, Chicago; recording secretary, Mrs. Mary C. Johnson, Brooklyn; treasurer, Mrs. W. A. Ingham, Cleveland. One vice president for each State was chosen, the one for Ohio being Mrs. E. J. Thompson, of Hillsboro. Committees were appointed, to which much important work was referred, such as making an appeal to the women of America, petitioning Congress for a commission to collate the facts of the liquor traffic, framing a letter to the women of foreign countries to enlist them in the great reform, determining the question of publishing a paper, etc. The convention put out a "Plan of Work," under sixteen heads, which, considering the brief time in which the attention of the women had been turned specifically to this subject, is a marvel of comprehensiveness and prevision.

The New Temperance Era comments justly:

> The work actually done in the convention does not measure the importance of the event. The women of each State have been so engrossed with the work before them, that they have scarcely been

conscious of what their sisters in other States were doing. They now have been brought together — have seen each other, and from each other's lips have heard the glowing recital of the Spirit's resistless power, by which they have been moved; of signal answers to prayers, of a joyous experience in the midst of a bitter opposition to their conscientious labor — and have thus received impressions in regard to the extent and providential character of their work, only to be gathered from a personal conference. * * * All may learn from this convention that the movement, which began so strangely a few months since, is no mere transcient excitement; that the temperance reform is developing a persistency that in the end will carry it to a success complete and glorious. * * * * Four mass-meetings were held at which the addresses were made by women, and they were occasions of real interest. The large audiences were thrilled with the stirring utterances, and must have been profoundly impressed with the restful faith of the speakers, that He who has led women out into this work will give the victory.

No delegate or visitor from Washington Court House was present at this convention. Had some one been there — to bring back to the weary workers a touch of the enthusiasm, the uplifting, the power born of unity of purpose and thought, the glow of kindred feelings and experiences — our future might

have had less of the plodding, more of the all-conquering. Yet, never a thought of failure or disbandment occurred to us. What talents we had we improved.

In accordance with the plan of work marked out by our State convention, at Springfield, the next thing for us to do was to organize our own county. Therefore a call was issued and a convention was held in the Baptist church of Washington C. H. on November 25. Mrs. Priddy was made chairman of the day, and Miss Emma Millikan was made secretary. Mrs. Carpenter gave the address of welcome. An organization was effected, with Mrs. Priddy as county president, and one vice president for each township. Mrs. Mills Gardner was elected vice president for Union township.

Two months afterwards, on February 18, a second county convention was held at the Methodist church of Washington. It was an enthusiastic meeting, the presence of Mother Stewart, of Springfield, adding greatly to its interest.

The following resolutions were read and adopted:

WHEREAS, The manufacture and use of intoxicating liquors are fraught with misery, suffering and death; and are the efficient causes of every character of crime, filling our prisons with criminals, our places of refuge with the homeless, and our land with the idle, the vicious and the destitute; therefore,

Resolved, That we, the ladies of Fayette County Temperance League, will not cease our efforts for the suppression of the manufacture, sale, and use of intoxicants, except medicinally.

That we regard the temperance reform as an important appliance in the final victory of the cross of our Lord Jesus Christ, over the nations of the earth.

That we regard it as an imperative duty, devolving upon all good citizens, and especially temperance men, to see to the rigid enforcement of existing temperance laws.

That we urge upon every league in the county, the necessity of making it their special work to influence their sisters, who have husbands or sons given to drinking, to notify all saloon keepers not to sell to such husbands or sons.

That we deem the habit of drinking only less culpable with the making and vending of intoxicating liquors.

That we henceforth work directly for the prohibition of the making, vending and drinking of everything that will intoxicate, and that we will not cease to appeal to the men of this land for the enactment of such laws as shall wipe out this curse from the face of the earth.

Mother Stewart's address was a good one, and she made some centre shots at political parties, and that class of business men who dare not speak out and give their influence to help rid the country of the curse that makes drunkards.

The six months' limit, to which our local officers were to serve, had now arrived. At the regular meeting on December 24 the election resulted as follows: President, Mrs. H. B. Maynard; vice president, Miss Annie E. Ustick; secretary, Miss Lissa Millikan; treasurer, Mrs. M. B. Sharp. The old executive committee was retained, viz.: Mrs. Cherry, Mrs. Mills Gardner, Mrs. Eliza Worley, Mrs. A. E. Pine, and Mrs. Allen Hegler. Miss Ustick being unable to serve as vice president, Mrs. J. H. Gardner was elected in her stead.

This day, December 24, was the anniversary of the first visit of Dr. Dio Lewis to Washington Court House. We have given the record of the year. The thought he lodged with us had eventuated in an uprising, the like of which had never been seen in the world's history. The end, who can foresee? Let us sum up the conditions. To

do so, what better words can we find than those used in "Memories of the Crusade," by Mother Stewart?

"We are to consider the peculiar call and nature of the work with the fact that few women had ever had any previous training or knowledge of benevolent enterprise. There was a good deal of disappointment among many of our women, as well as others, and a disposition to 'give it all up,' because it had not turned out as they expected. They had entered into the work with the confident expectation that, through prayer alone, the liquor business would be destroyed; and not a few 'went back and walked no more with us.' And the repeated questions that came to us, from such as were not able to see the effect in the awakening of the people, nor to take in the broad meaning of the great uprising, were, 'what has been the result?' 'Has it done any good?' and when they saw the saloons opening up again, it was not surprising that such should ask, 'After all, has it not been a failure?' To these, the Rev. H. H. Wells, secretary of the Y. M. C. A., of our State, having had opportunity for observation, gave the following answers: 'These,'

he adds, 'being only a few of the more important things gained by the wonderful Crusade. Eternity alone can unfold the entire fruit of the work.'

"BENEFITS OF THE CRUSADE.

"1. It called attention to the evils of intemperance.

"2. It aroused public sentiment against it.

"3. It made saloons odious in the sight of young men.

"4. It has resulted in organized effort against the evil.

"5. It has produced a large amount of temperance literature.

"6. It developed thousands of workers among women.

"7. It was a great spiritual blessing to those engaged in it.

"8. It has drawn christian churches nearer to each other.

"9. It has enlisted the church in the war against rum.

"10. It has led ministers to preach on the subject faithfully.

"11. It has closed large numbers of saloons in the country.

"12. It has reformed vast numbers of drunkards.

"13. It has awakened political action.

"14. It defeated license in Ohio August 18, 1874."

Meantime, what were the conditions in which the brave women of Washington were henceforth to work? If, thereby, we get a better view of ourselves "as others see us," who will question the propriety of our quoting again from our erstwhile graphic reporter "Beadle," who has once more been among us?

WASHINGTON C. H., O., March 24, 1875.

Fifteen months ago to-day, began in this pretty little city, the most remarkable and sensational temperance movement of this century. The movement was partly religious, partly legal, considerably emotional, and slightly political. * * It died out by such slow degrees that no man can say where the end was. For some weeks there was no saloon in this place, then little by little, the trade was resumed. One or two drug stores began to sell liberally "for medicinal purposes only." The amount of sickness in the county last spring was appalling. Every man prescribed for himself, and a stimulant

was always part of the remedy. The druggists protested that they could not organize themselves into a committee of inquiry on the habits and veracity of every man who wanted to buy; and the rule that none should buy without a physician's order proved utterly impracticable. Like all those petty social and commercial restrictions, it proved an intolerable annoyance to the honest, and no hindrance at all to the dishonest. An immense trade was for a while carried on in private packages. It soon became evident that the trade was nearly as active as ever, and the old saloonists protested that they were no longer bound by their pledges. In short, it soon proved that the stream of intemperance, suddenly damned in one direction, had quietly taken another, and but slightly more concealed, course.

The April election came on, and the temperance ticket was defeated, though it is generally believed that it would not have been, but for a complication with other questions, and a misunderstanding as to the character of some of the candidates. The new council forthwith repealed the beer ordinance, enacting instead that each dealer should pay a city tax on each keg he sold. This being unconstitutional probably, and certainly impossible to enforce with strictness, there was practically no law at all, and the tide which had flowed in one direction for five months, now swept in the other with more than its original strength. The place now contains fifteen saloons — two more than it had when the Crusade began. All the old celebrities are back in their

places. "Charlie" Beck dispenses lager as of old; Passmore, Abbott, Lawhead & Co. are "on deck."

Nevertheless, I am pretty confident that in this place there is less drinking than before — or at any rate, a small average for the population. In three weeks here, and traveling through the county, I have only seen two drunken men; while in town it is very rare indeed that I see a man whose face bears marks of habitual or hard drinking. The signs prove conclusively that, whatever may be the excesses of a small minority, the great majority of this community must be temperate and industrious, for the results I see are not otherwise produced. I am clear then, that the number of saloons is not a criterion; that there are at least twice as many as there is business for, and at least ten out of the fifteen have poor picking.

More than anything else I am surprised at the general amnesty that seems to have followed the whiskey war. Nobody seems to have any hard feelings toward anybody on account of what was said or done. * * *

□As to the final effects of the Crusade, after the present reaction has in turn spent itself, I have no theory.

CHAPTER XVII.

WOMAN'S CONSECRATION.

TIME sped away. The courage and constancy of the women did not abate. The consecration of self was a holy thing, and kept the goal of their hopes ever before them. The National convention had sounded clarion notes of aggressive warfare in many lines against the saloon. It was the color-bearer, far in advance of the troops. In actual warfare, the women needed much training, much encouraging, to overcome the timidity and the prejudice born of long years of conservative ideas. They looked around longingly for the "Open sesame" at which the barred doors should fly open, and they should be privileged to walk in the unfamiliar avenues. But while they longed for great things, they did not neglect to enter the small and less noticeable by-ways which opened up in their daily lives. After a full year's experience,

the second annual convention of the Ohio Woman's Christian Temperance Union, which was held in Urbana, May 26 and 27, 1875, ventured to suggest only a very modest Plan of Work. It reads this way:

"WHEREAS, Small and gentle influences shed upon the hearts and in the homes of the erring by Christion people, have been fruitful of good results in the past; therefore,

"*Resolved*, That tracts be distributed persistently, using great care in their selection, and praying God's blessing upon them.

"WHEREAS, The special inquiry in the minds of workers is for a "plan"; therefore,

"*Resolved*, That present indications point to a thorough and perfect organization of all temperance people; clear notes of warning from the pulpit; banding together of the children into societies; saloon visitation by bands or committees wherever practicable; holding open air meetings and temperance socials; visiting families who suffer through drink, showing sympathy in substantial ways, but never failing to keep our heaviest blows and most determined effort turned against the traffic, not forgetting to ask a special blessing upon politicians. In short, we must practice diligently the lesson the world teaches — that what we would successfully carry forward we must keep constantly before the minds of the people. Wherever the Spirit of God

shall lead, in His fear we will go, fully assured that in the end He will crown the work with success."

The women responded to this plan with eagerness, but with all their willingness and determination to work in outside lines, they did not forget that their first duty lay inside their own homes. It would be unjust should we fail to emphasize this first and holiest trust. The Urbana convention voiced the lessons of responsibility which pressed upon the hearts of the Christian temperance women, to look well to the ways of their own households. As we purpose, with faithfulness, to portray the spirit with which our first bands pursued the way so wonderfully pointed out, we shall here insert the "Address to the Women of Ohio" which was issued by that convention:

The women of Ohio, commissioned by God, have lighted a fire that shall not be quenched till judgment comes forth to victory. Suddenly, and marvellously, they were called to stand in the van of one of those great reforms which the world sorely needs. Thus honored and blessed above others, what offering shall the women of this glorious State bring in grateful recognition to him who has thus signalized them?

First and last, unflinching faithfulness to the great temperance reform so singularly committed to our loving trust; prove, by our steadfast devotion, that we are not creatures of excitement; ask, individually and in concert, of the Leader, "What, now, wilt thou have me to do?"; pray daily and secretly, pray socially and statedly, for reform; move aggressively on the enemy's works; warn, entreat, exhort, and admonish each other, lest our interest diminish. * * * * * But however this reform may have been committed to all the women of Ohio, the responsibility of reaching the deepest and most permanent reform rests with the *mothers*. Referring to this, one of our most faithful temperance women, who, from her experience and success as a mother, commands our respectful hearing, thus practically and pointedly writes:

"It seems to me that one point to which the attention of the mothers of our State should be directed, is the necessity of keeping children at home and on their own ground. I have felt for years that failing to do this has been the fruitful cause of ruin to many of our children, especially sons, and the experiences of the Crusade convince me that this impression is correct. Many times when we were entreating saloon-keepers to desist from this terrible traffic, because by it they were ruining so many of our noble young men, and bringing sorrow and anguish into so many families, they would tauntingly reply: 'If you will keep your boys at home, as you ought to, we shall do them no

harm.' I could not deny the truth of this statement. The street is not a suitable play ground for children, and I tremble for those parents who thoughtlessly allow their children to run at large, not knowing where they are or what associates they are with.' * * * * *

"A reformation in this direction will naturally be followed by another of equal importance. I mean the instant, unquestioning obedience on the part of children to the wishes of parents. I have little sympathy with the method * * * * of leaving children to decide for themselves as to what they will or will not do. Abraham commanded his household after him. Eli * * * only reproved his sons when they committed sin; because he did not restrain them God met both father and sons with terrible punishment. Just so terribly does God in our time punish us for the wrong doing of our children which it is our duty to prevent. One other point should be urged upon Christian mothers: children should be trained from early childhood into habits of regular attendance upon the worship of God in His sanctuary, aside from the exercises in Sabbath-school; indeed, * * * * if they can attend but one, it should be the Sabbath service rather than the school."

Without these restraints, upon which our sister so earnestly and intelligently insists, effort to render home attractive is of comparatively little avail. Frequently attention is given to the home itself, and similar objects, which should be bestowed directly

on the children. The moral welfare of children should claim a mother's attention beyond every other interest. * * * There is no perfection in house-keeping, no work of art, no scientific or literary pursuit, which brings results to be compared for one moment with faithfulness in training children. Make the danger of acquiring intemperate and dissolute habits a daily subject of conversation in the presence of our children. * * * * Add to this religious teaching and prayer at the family altar. A faithful family altar is almost invariably a fountain of saving influence. But without restraint all these influences will be neutralized. * * * Restraint gives moral sinew and strength, for want of which our youth are now lured into every pit.

Mothers, * * * your self-sacrificing care, your prayers, your decided, unwavering restraints, will bring forth from cottage and palace alike, men of virtue and power, who will sustain and strengthen our free, Christian government. This noble work is your birthright. Sell it not for any morsel of pottage, lest you fail of that crowning glory of motherhood — children, full of wisdom and virtue, who shall rise up and call you blessed.

Thus, fearlessly and unflinchingly, did the women "lay the axe to the root" of those things, in themselves, which might hinder the success of this glorious reform.

In pursuing the after history of the work of the temperance women of Washington

Court House, we shall pass forward hastily and notice only the more salient points. Not many doors were open at first, but it can truly be said that they did enter every open door. The lines of work originated by the State and National organizations were followed as far as practicable. The weekly prayer and business meetings were sacredly kept up. These were fundamental. Speakers of talent from abroad were secured frequently to supplement home talent, public meetings being deemed essential to keep the subject before the people. Petitions were circulated by which an ordinance was secured closing the saloons from 9 o'clock P. M. to 6 o'clock A. M. every day, and all day on Sunday — the bell on the City Building being rung at those hours. This ordinance was in force for several years, to the great satisfaction of the anti-saloon citizens.

The pure juice of the grape was prepared by the ladies and furnished for communion services. A temperance column in each of the county papers was filled weekly by a committee of ladies.

The name "Woman's Christian Temperance Union" was adopted, in line with the

State and National organizations. In the fall of 1876, Room No. 4, McLean Block, was fitted up by the ladies as W. C. T. U. headquarters, and also as a young men's reading room. It was nicely furnished and put under the care of Colonel Rogal. The Ohio School Library was placed in the room by the kindness of the School Board. Other books were contributed by friends of the movement, and regular contributions of the following periodicals were secured for the reading room: Dailies — *Cincinnati Gazette* and *Cincinnati Enquirer*. Weeklies — *Jamestown Tribune*, *Ohio State Journal*, *Lebanon Gazette*, *Western Christian Advocate*, *Herald and Presbyter*, *New York Observer*, *Fayette County Herald*, *The Independent* and *Harper's Weekly*. Monthlies — *Science of Health*, *New England Journal of Education*, *Our Union*, *Heathen Woman's Friend* and *Ladies' Repository* (in bound volumes). A surplus of $20 in the treasury of the lecture association was donated to the reading room, and used for subscriptions to five of the leading magazines. In two years this enterprise failed — for lack of funds.

In the Centennial year a request was made

by Mrs. S. K. Bolton, of Cleveland, for a history of the Crusade in Washington Court House, to be read at the Woman's Industrial convention, held in Philadelphia July 10. In compliance with the request, Mrs. M. V. Ustick, our Crusade secretary, prepared and forwarded an excellent sketch of the Crusade, which was indorsed by the local Union, and is the only official account of our work which has heretofore appeared before the public.

In November, 1877, Messrs. Gaston and Elliott, of Steubenville, inaugurated and carried to completion, very successful "Murphy meetings," in which eight hundred signed the pledge in less than two weeks. Mr. Gaston was an able man, an earnest worker, and an eloquent speaker.

In the winter of 1878–9, the Quinby Local Option bill was pending for passage before the General Assembly of the State of Ohio. Petitions for its passage were circulated by the temperance women of Washington Court House, largely signed, and forwarded to the representative in Columbus, the Hon. M. S. Creamer. The bill did not become a law. In the Local Option campaign, we had the

assistance of the lamented John B. Finch, and other notable speakers.

In May, 1879, a series of five lectures on temperance was given by Professor George E. Foster, of New Brunswick, who has since become Minister of Finance for the Dominion of Canada. This gentleman, of fascinating manner, of polished utterance, of keen intellect, gave an exhaustive *résumé* of temperance arguments and of temperance laws, which captivated and enlightened his audiences.

About this time Fayette county again changed her political affiliations, and was reckoned in the ninth Congressional district. This gave us Mrs. S. H. McMullen, of Circleville, as district president. At a convention held in Circleville, in May, 1879, Mrs. McMullen declined a re-election, and Mrs. M. G. Carpenter was elected to the place. Being also president of the local Union, she bent her energies to systematizing the work in both town and county. Our regular business meetings became monthly instead of weekly. Our membership fee became sixty cents a year; we had started in

with a fee of fifty cents a month. Able committees, who should assume entire responsibility, were appointed on all lines of work, and expected to report at each monthly meeting. They were:

1. On Gospel Temperance Meetings: Two ladies from each church were selected, viz.: Mrs. Priddy (chairman), Miss Brightie Ogle, Mrs. Sharp, Mrs. Rector (secretary), Mrs. Irvin, Mrs. Fuller Hess, Mrs. Van Deman, and Mrs. Dr. Salisbury. These ladies were very successful and aroused much enthusiasm.

2. On Sunday Schools: Mrs. A. E. Pine (chairman), and Mrs. R. A. Robinson, Methodist church; Mrs. L. H. Robinson and Miss Sadie Van Deman, Presbyterian; Mrs. J. C. Irvin and Mrs. R. L. Gruber (secretary), Baptist; Mrs. N. Skinner and Miss Anna Bryson, Sunny Side; Mrs. Mary Kelly and Rev. Mr. Manyon, Colored Baptist; Mrs. Margaret Johnson and Mrs. Laura Cole, Colored Methodist. This committee secured the "Review Sabbath" for temperance in nearly every Sunday School in town. The "Temperance Lesson Leaves," "Catechism on Alcohol," "Blackboard Object Lesson,"

and "Chemical Experiments," formed part of the various programmes.

3. On Literature: Mrs. J. C. Irvin and Mrs. Mills Gardner. These ladies selected and procured thousands of pages of temperance literature, concentrating their efforts at first on the subject of "Beer." These were distributed in every possible way.

4. Wall Pockets: Mrs. Miller (chairman), Mrs. Light, Mrs. Reynolds, Mrs. Grubbs, Miss Lugenia LeMay, Mrs. N. Skinner, and Mrs. Cherry. Mrs. Joseph N. Wilson was special committee for the jail. Wall pockets were placed at the several railroad depots, livery stables, barber shops, and other suitable places.

5. On Press: All temperance items for publication were put in the hands of an able committee.

6. On Instruction in Public Schools: Mrs. M. G. Carpenter. A petition, signed by the officers and several lady members of the W. C. T. U., was presented to the Board of Education, together with the circular put out by the State Convention, praying them to introduce "The Temperance Manual," by Julia Coleman; "The Temperance Lesson

Book," by Dr. B. W. Richardson; and "Story On Alcohol," into our public schools, either as text-books, or by oral teachings. The Board gave the matter its attention, and, after a suitable time, returned the following: "Committee on Text-Books reported back the communication of the W. C. T. U. without recommendation, because it would, if introduced, require a change of course of study; and, besides, it should be treated of in chemistry; and because teachers are required to have a certificate of qualification from the county examiners in order to teach any branch. If the Temperance books are introduced as text-books, to be taught in our schools, the examiners ought to grant certificates to the teachers of their qualifications. This has not been done, as the Text-Book Committee has been informed that the examiners have never given the subject attention in their examinations."

7. On Communion Wine: A diligent endeavor was made to banish alcoholic wine from the Lord's table, and committees were appointed in each church.

8. On subscriptions to *Our Union*, the organ of the National Woman's Christian

Temperance Union: Mrs. Joseph M. McLean, chairman. Mrs. McLean selected her own assistants and sent in their names to be confirmed by the Union, as follows: Miss Lizzie Wendel, Miss Lissa Millikan, Miss Nettie Hegler, Miss Lucy Johnson, Miss Eva Craig, Miss Vira Cherry, Miss Lizzie Evans, Miss Tillie Hyer, Mrs. Baldwin Millikan, Mrs. Mattie Cahill, Mrs. T. F. Brown, Miss Augusta Adams, Miss Mame Adams, Miss Nettie Love, Miss Mame Stimson, Miss Mary Stevens, Miss Kate McKee, Miss Belle Divens, and Miss Emma Millikan. Subscriptions soon rolled up in large numbers.

The county organization, effected in 1874, had not been sustained. An effort was now made to revive it. A convention was called and held in the Methodist church, of Washington, on Saturday, November 29, 1879. Representatives were there from various points in the county. Mrs. Carpenter, as district president, was chairman of the meeting. Mrs. Bella L. Ustick was made secretary. These committees were appointed: On credentials, Mrs. J. C. Irvin and Mrs. H. P. Cherry; on resolutions, Mrs. Hoxworth of Jeffersonville, Mrs. Anderson of Staunton,

Mrs. Jennie Ogle of Washington C. H., and Miss Alice Todhunter of New Martinsburg; on nomination of officers, Mrs. Finch of Jeffersonville, Mrs. Cockerill of New Martinsburg, Mrs. Whitehead of Staunton, and Mrs. Eliza Worley of Washington; on constitution, Mrs. L. R. Priddy of Washington, and Mrs. Hoxworth of Jeffersonville.

The following address of welcome was delivered by Mrs. Priddy, and was published by request of the convention:

"DEAR SISTERS: It has been the pleasure of the members of the Woman's Christian Temperance Union of this place to assign me the pleasant duty of welcoming to our midst the well-wishers and workers in the cause which has for its object the suppression of the use of intoxicating liquors as a beverage — a duty that I accept most cordially and heartily. We are glad to have you with us. We are glad that you have 'come up to the help of the Lord against the mighty,' knowing that in union there is strength, and knowing that the foe we fight is so powerful that we need all the benefits derived from unity of action, wisdom, and prayer.

"You have observed our efforts for the several years that have just passed, and as spectators and auditors seem always to more easily see the weak places in the performance than the performers, we hope *you*, having thus perceived, have come up here

prepared to throw yourselves into the weak places and make them strong by doing whatsoever your hands find to do; and that the benefits derived from the counsels and discussions of this day may be an advance step toward the object we hope to attain.

"It is sometimes, yea often, said by those not workers in the cause, yet professing to be great temperance sympathizers, 'I don't see that you are accomplishing anything.' In God's name, 'come over and help us' then! Is this the day to 'stand still and see the salvation of the Lord?'

'Do not, with folded hands and sitting at ease, say to us and the world, 'you are not working aright,' but come and show us our errors, help us on to the right track, for that is where we wish to be, and then board the train with us and let us all reach the station — Temperance — together, and with as much accelerated time as possible. I say, 'as possible,' knowing well that reformation in this cause is a plant of slow growth, and will not bear forcing.

'But as the grandest and most enduring works of the universe are the result of ages of growth and time, let us not be discouraged because we do not immediately see the wished for results of our efforts, but endeavor to build a grand temperance structure whose corner-stone shall be Total Abstinence; whose foundation, 'touch not, taste not, handle not;' whose walls, 'look not upon the wine when it is red;' whose roof, 'woe to him that putteth the bottle to his neighbor's lips,' and whose spire, reaching ever to Him whence cometh our help, 'Lord, save or

we perish.' Then, though the rains descend, and the floods come, and the winds blow and beat upon that house, it falls not.

"We have the building material at hand in the rising generation, and it behooves parents, teachers, and citizens to each build up the wall over against his own house. May the Lord help us so to build!"

The response was given by Mrs. M. B. Reese, of Steubenville, who was with us by invitation. Miss Boteler, of Jamestown, followed with earnest words, especially for the young ladies.

An animated and interesting discussion of the plan of work followed. Each department was taken up, and this brought out reports from the various points. It was demonstrated that there were live Unions in at least three points. In both Jeffersonville and Staunton Sabbath afternoon meetings had been maintained, and a Sunday-closing ordinance had been secured in Jeffersonville. New Martinsburg reported wall-pockets put up and tracts distributed at the Sunday-schools and among the colored people. The subject of "Young Ladies' Unions" and "Juvenile Societies" was brought up, but

the time for them was not yet ripe. An essay, "What is the duty of the Woman's Christian Temperance Union in the present crisis of the temperance work?" was read by Mrs. R. P. Van Deman. The report of the committee on constitution was adopted, also the resolutions of the last State convention, after which the following officers were nominated and elected:

President, Mrs. J. C. Irvin, Washington C. H.; vice president, Miss Alice Todhunter, New Martinsburg; secretary, Mrs. George Hoxworth, Jeffersonville; Treasurer, Mrs. S. Anderson, Staunton.

Mrs. Reese did us good service. She spoke, on Sunday afternoon, at the M. E. church, to the children, and in the evening at City Hall to a large audience; subject, "Rolling Away the Stone."

Mrs. Irvin proved an efficient and conscientious president.

Much foundation work was done in the county during the year. In August following, a convention was held in Staunton. Besides the routine work and discussions, papers had been assigned to various ladies, and these provoked many interesting rejoin-

ders. The papers were: "Against popular teaching," Miss Alice Todhunter; "A plea for the boys," Miss Anna Bryson; "What mothers can do," Mrs. L. R. Priddy; "Individual influence," Mrs. McGrew; "Intemperance," Miss Vesey.

The address was delivered in the evening by Miss Henrietta G. Moore, at that time corresponding secretary of the Ohio Woman's Christian Temperance Union.

When the time came round for the annual meeting to be held at New Martinsburg, Mrs. Irvin, with a carriage load of delegates from Washington, essayed to go. By an accident, the carriage was overturned, Mrs. Irvin was seriously injured, and compelled to return to her home. The convention proceeded without her, however, and a new president was elected.

On Sunday evening, January 18, 1880, Mrs. Mary A. Livermore delivered her first temperance address to a Washington Court House audience. Twice before had she been here, under the auspices of the Young Men's Lecture Association. The first time was on February 4, 1874, when her theme was, "The Battle of Money;" the second time, March

12, 1878; theme, "The Coming Man." This time her lecture was in the interest of the cause of temperance, at the solicitation of the Woman's Christian Temperance Union, and was free to all who could get into the church. Her lecture occupied in its delivery from an hour and a half to two hours, and all that time her great audience seemed spell-bound. She said, "I met the Crusade first here in Washington — shook hands with it here — was converted to temperance work here. This resulted in a public meeting in Boston to hear of its workings, which was the beginning of the work in the East."

Mrs. Livermore charged us nothing for her services, but made a plea for our Woman's Christian Temperance Union, which resulted in a liberal collection.

It is true that Mrs. Livermore was in Washington during the height of the Crusade, but we regret that she saw nothing of its practical workings. What she learned was mainly what was told her in the home of one of our active Crusaders. On the morning after her lecture, however, she did attend the morning prayer meeting, and gave a "talk" to us women which set our hearts afire.

Mrs. M. V. Ustick, who entertained her, and brought her to the church in her carriage, writes: "An incident of that meeting I recall. Mr. Abel McCandless, a crippled soldier, went up to her and reminded her that her nursing in hospital had saved his life."

In April, 1883, through the agency of Mrs. Ustick, we were again privileged to listen to Mrs. Livermore on the subject nearest our hearts.

In November, 1880, at one of the Gospel Temperance meetings, Professor J. P. Patterson, superintendent of Public Schools propounded the question: "Shall not the church educate the children in temperance?" * * After all the ladies' work, shall there be any tangible result? People weary of so many services on the Sabbath. But let the pastors give us room and time in the church to teach the children temperance." He proposed that the churches join together and give, once a month, a "Temperance Literary," securing young people to take part. The thought was seized upon. Professor Patterson was made chairman of a committee to carry out his own suggestion, and its

outcome was that the first "Young People's Temperance Literary" was held in the Methodist church on the evening of December 19. It was a very decided success. The second one was held in the Presbyterian church on January 16, 1881, and the third in the Baptist church, on February 20, the same year. From that date the Temperance Literary ceased.

The sad feature of it was that the Gospel Temperance meetings also ceased.

Scientific instruction in temperance had become a department in the National W. C. T. U., and Mrs. Mary H. Hunt, of Boston, was appointed superintendent. On the evening of March 2, 1881, the W. C. T. U. of Washington C. H. was successful in securing a lecture from this talented lady. The local press was full of encomiums on both the lecture and the subject she presented. The Board of Education granted her a personal hearing, and seemed favorably impressed. Encouraged by this attitude, the women purchased a dozen copies of the various text-books recommended, and placed them in the hands of the members of the Board for inspection. A year later, Mrs.

Hunt was again here to lecture, and again met the Board. Still they hesitated to put the books into the schools as a part of the required instruction.

At the same time the ladies were paying for five subscriptions to the "Quarterly Temperance Medical Journal," sending the same to as many prominent physicians of Washington, "with the compliments of the Union."

In testimony of the noble stand against the use of wine at State dinners, taken by Mrs. Rutherford B. Hayes, while her husband was Chief Executive of the Nation, the temperance women of the country had secured the placing of her portrait in the White House, alongside that of Martha Washington. Steel-engraved copies of this portrait were purchased by the Union at Washington Court House and placed, as a perpetual object lesson, in each of the public school buildings, the framing being paid by the children.

CHAPTER XVIII.

THE RANKS ARE BROKEN.

In March, 1879, occurred the first break in the ranks of the women whose hearts were so closely knit together by the strange experience through which they had passed. Death came — oh, how often has it come! — and took one whom we could ill afford to spare — our beloved Miss Annie E. Ustick. These resolutions, passed by the Union, were but faint expression of their appreciation of this lovely woman:

"Whereas, There comes to each member of our little faithful band, a sense of personal bereavement, as we remember her loving and gentle manner, the rare and beautiful refinement of her presence, and the warm attachment she felt for each co-laborer in woman's work for temperance; therefore,

"*Resolved*, That we, the members of this Woman's Christian Temperance Union, express our deep sorrow that the temperance cause has lost a zealous advocate; one who was indeed baptized with a

Pentecostal shower in the earliest Crusade days, and who never ceased to recognize that she had been called, with an high and heavenly calling, to plead the cause of the slain ones of the great destroyer — Rum.

"That in her death we suffer an irreparable loss. For five years she walked with us as a sister co-worker, helping us by her wise counsel, her willing labor, her ready pen, her faithful presence, whenever health permitted. But, more than all, did she help us by her all-prevailing prayers, through which she took us to the very feet of the Savior, who had manifested Himself so graciously to her.

"That we desire to testify that this beloved sister was a rare example of consistent, consecrated womanhood. Her heart and hand were ever open to the needy, and her highest joy was in humbly working in her dear Lord's vineyard; a most joyous laborer.

"That we tender to the bereaved family and friends our sincerest sympathy, trusting that they will be able to look from their own grief to a loving Father, who Himself has bereaved them, and say with Job: 'Though He slay me yet will I trust Him.'

"Dear, gifted one! So full of the Christ life and love! She has gone to her bright home, and we a little longer wait The memories that come back to us from her, will be means in the work of the Holy Spirit upon our hearts, to prepare us to meet the dear redeemed ones taken from us, and to rejoice

with them in the Paradise of God." Thus writes one who knew much of her inner life.

> "We sow in tears: but let us keep
> Our faith in God, and trust Him still;
> Yonder, our harvest we shall reap,
> Where gladness every heart shall fill."

On October 7, 1881, the faithful band was shocked by news of the sudden death of Mrs. D. McLean. For long months she had been unable to meet with us on account of affliction in her own family, but in Crusade days she was a tower of strength. No one had so much influence with many of the saloon men as she. When the band of Crusaders was refused admittance to certain saloons, Mrs. McLean — in company with the leader — was never denied. Her nobility of character, her dignity of manner, her firmness of principle, won their way to the consciences of these men. With sad hearts, the following resolutions were penned and adopted by her surviving comrades:

"Whereas, God in His providence has called away, by death, our sister and co-worker in temperance, Mrs. Judge McLean; therefore,

"*Resolved*, That, as one of the original Crusaders, we treasure the remembrance of her courage, her perseverance, and the respect she uniformly inspired

in those with whom she pleaded to cease their nefarious traffic;

"That, as a member of the Woman's Christian Temperance Union in its organized form, we were always sure of her warmest sympathies, even when her anxieties for an invalid daughter prevented her meeting with us;

"That hers was such a life, as lived where e'er it be, will surely make its mark — some one will see and feel it. Moving ever in an unostentatious way, she was, nevertheless, frequently placed in circumstances which tested to the full her avowed temperance principles; yet, with a firmness born of a righteous cause, did she everywhere utter her protest against the liquor traffic;

"That we tender sincerest sympathy with her suffering daughter, bereaved husband and sorrowing friends, knowing that their loss is irreparable."

The minutes of the regular business meetings record the presence of Mrs. H. P. Cherry, for the last time, on March 3, 1882.

Mrs. Cherry — the faithful, the indefatigable, the reliable — who bore every burden uncomplainingly—who stood always ready to share the greatest labor — who was unflinching in principle — who hid her heart sorrows and had ever a cheery face and a helping hand — whose mother-wise presence seemed absolutely necessary for the well-being of

her large family of dependent children! Must she go, too? A lingering, painful disease laid her low, and when, at the last, we looked upon her thin, wasted features, shrunken with pain, we could only say: "It is better so. Farewell, dear, sainted Spirit! Enter thou into the joy of thy Lord!"

Not yet was Death satisfied. He came into the home of the old Crusade leader, who was, during these later years, by the suffrages of the women, once more at the helm. Once — twice — the beauty, the delight of her home, the hope of her future, were cut off; till, stricken, and heart-sick, and weary, her hands dropped listless, and she could do no more. Although still nominally president, she left the work for those to do who had, as yet, been untouched. In a few months she removed from Washington, and her connection with the Union was severed.

CHAPTER XIX.

THE SECOND AMENDMENT.

THE WORKER'S fail — the work must still go on. On September 28, 1882, there appeared in the *Cleveland Herald*, this "declaration" by the Woman's Christian Temperance Union of Ohio:

"During the present autumn, beginning immediately, the Woman's Christian Temperance Union of Ohio will concentrate its efforts toward influencing the State Legislature to submit to a vote of the people an amendment to the Constitution prohibiting the traffic in intoxicating liquors. The State Union takes this step, at this time, for three reasons:

First. Resolutions are now pending in the State General Assembly asking that amendments to the Constitution, permitting either license or taxation of the liquor traffic, be submitted to a vote of the people, thus giving those who believe in such measures the opportunity to express their views upon them.

"Second. The women of the State Union deem it only just that the persons who advocate the prohi-

bition of the traffic by Constitutional amendment, and their number is not small in both the older parties, should also be heard. In this opinion even the adherents of license or taxation, will certainly concur.

"Third. At any other time, motives of economy might have weight with the Legislature, but, since other amendments are to be placed before the people, another will involve no increase of expense.

"How are the temperance women going to do this thing?

"First. Petitions to the Legislature, asking for a prohibitory Constitutional amendment, will be circulated, until all the men and women in Ohio have had an opportunity of writing their names against or in favor of the change.

"Second. In every county of the State, the citizens will be addressed by the ablest temperance speakers in this country, including the leaders of similar movements in other States.

"Third. There are in Ohio two hundred and thirty Woman's Christian Temperance Unions. There are one thousand three hundred towns in the State. The work of organizing Unions in all these towns is already commenced, and will be prosecuted with vigor, until there will exist a vast number of what Frances E. Willard calls telegraph stations, from which may be flashed all over the noble State messages, electrifying thousands of women, summoning them to duty.

"Fourth. Before the week closes, the women of

Ohio will receive letters arousing them to this work; to every clergyman, Protestant, Catholic, and Jewish, will be sent an appeal asking his co-operation; and to these will soon be added letters to societies and manufacturing corporations. Later, at repeated intervals, tracts and documents bearing upon license and taxation, will be scattered broadcast over the State.

"A financial committee of the following gentlemen has been formed, to any one of whom donations for promoting the cause may be forwarded: Joseph Perkins, General Ed. S. Heyer, J. D. Rockefeller, Captain Alvah Bradley, William H. Doan.

"In this undertaking the Union acts solely for the welfare of the commonwealth and in defense of its homes. It antagonizes neither political party; identifies itself with no faction in any party. To no nationality is it hostile; but now and forever it wars against the liquor traffic. It contends for principles. Good men, irrespective of class or party, are entreated to lend a hand in the work. Every voice is needed."

The women of Washington needed no urging to step in at this open door, and assist in making this project practical. In November they secured as speaker, the Hon. George Woodford, of Illinois. For several weeks, Miss Eugenia LeMay had been busily gathering the children for training in tem-

perance songs. There were near fifty of them, and they were put under the leadership of Mrs. Lucy Stoddard Hamilton. The lecture was delivered in City Hall, and they were the singers. It was a happy thought, and secured a good audience. The ladies were also encouraged to revive the county organization, which had relapsed into "innocuous desuetude" since the accident to Mrs. Irvin two years before. Besides, the Congressional district of Ohio had been, for the third time, gerrymandered since the Crusade began. The quartet of counties, composing the twenty-third Congressional district was now Ross, Highland, Clinton, and Fayette. Mrs. Anna R. Hussey, of New Vienna, Clinton county, was the acknowledged district president. The Woman's Christian Temperance Union of Washington C. H. appointed a committee of five ladies who should have power to arrange for a conference of temperance workers throughout the county, looking towards an organization, and to united effort in favor of a prohibitory amendment.

This committee was entirely successful, and on December 8, the temperance confer-

ence began at the Methodist church. After a half-hour of devotional exercises, conducted by Mrs. Trego, of Roscoe, Ohio, Mrs. Morris Sharp was elected chairman of the conference, and Miss Augusta Adams, secretary. It was urged that the county be organized, and the chair appointed this committee to consider the question: Rev. Mr. Wakefield, Mrs. A. E. Pine, Mrs. Jennie Ogle, and Mrs. R. P. Van Deman. In the afternoon this committee recommended a county organization, and submitted the following nominations of officers: President, Mrs. Morris Sharp; vice-president, Mrs. Sadie Drais; secretary, Miss Brightie Ogle; treasurer, Miss Lugenia LeMay. A committee was recommended to direct the canvassing in each township, as follows: Union — Under the direction of the W. C. T. U., of Washington; Paint — Rev. F. V. Krug, Rev. Mr. Beery, and Mrs. J. M. Edwards; Jefferson — Rev. Mr. Carter, Rev. Mr. Rose, and Mrs. Hoxworth; Jasper — Mrs. Mason, Mrs. Foster Beatty, and Albert Shaff; Concord — Rev. Mr. Wakefield, Mrs. Beatty, and Mrs. Robert Worthington; Green — Nahem Merchant, Thomas

Johnson, and Rev. Mr. Wakefield; Perry — Mrs. Amos Todhunter, Mrs. Peitsmeyer, and Miss Maggie Meade; Wayne — Rev. Mr. Miller, Rev. Mr. Smith, Mrs. Boyd, and J. H. Parrett; Marion — Rev. Mr. Prior, William Clarke, and Henry Bryant; Madison Mills — Rev. Mr. Beery, and Levi Hopkins.

Another committee was recommended to make arrangements for meetings, as follows: John S. Foster, W. Mc. Pine, Isaac Van Deman, Mrs. Leslie, and Mrs. Sue Rector. This report was received and adopted. In the evening an address was made by Mrs. Trego.

These committees went to work in good earnest, and the result was great rolls of petitions to the Legislature. The whole State was equally aroused, and these amendments were finally submitted to the people.

Proposed Amendments to the Constitution — *Be it enacted by the General Assembly of the State of Ohio*, That at the general election, to be held on the second Tuesday of October, 1883, there shall be submitted to the electors for their approval or rejection, two propositions to amend the Constitution of the State as follows:

First Proposition — "The additional section" in

and with section eighteen of the schedule shall be repealed, and there shall be substituted for it the following:

"The General Assembly shall regulate the traffic in intoxicating liquors, so as to provide against evils resulting therefrom, and its power to levy taxes or assessments thereon is not limited by any provisions of the Constitution."

Second Proposition — "The additional section" in and with section eighteen of the schedule shall be repealed, and there shall be substituted for it the following:

"The manufacture of and the traffic in intoxicating liquors, to be used as a beverage, are forever prohibited; and the General Assembly shall provide by law for the enforcement of this provision."

Adopted April 4, 1883.

Both of these propositions provided for the repeal of the present "no license" clause of the Constitution. In this form the question was presented to the people of the State; one proposition for the constitutional protection of the traffic in liquor as a beverage, with taxation or license, the other for the absolute prohibition of that traffic.

The Woman's Christian Temperance Union accepted the challenge, and proceeded at once to organize a vigorous campaign, and invited to their aid, as far as they could, all the ele-

ments of opposition to the saloon business, with a view to defeat the first proposition, and, if possible, to adopt the second. In the *Amendment Herald* for July 21, 1883, published by the Ohio W. C. T. U., appeared the following announcement:

"WHEREAS, The people of Ohio have the unprecedented opportunity of expressing their wishes at the next October election for the suppression of the traffic in intoxicating drinks to be used as a beverage; and,

WHEREAS, This opportunity of voting for constitutional prohibition, in a non-partisan way, may not occur again in the lifetime of this generation;

Resolved, That it is expedient to call a State delegate convention, to be composed of temperance workers irrespective of party or creed, to meet at the City Hall, in Columbus, Ohio, Tuesday, July 24, 1883, at 10 A. M., for the purpose of organizing a State campaign, in a non-partisan manner, and for taking such other measures as are necessary for carrying the second proposed constitutional amendment.

Resolved, That we invite all churches and ecclesiastical bodies, and all temperance organizations, and all other associations interested in the project, to appoint at once delegates to this convention.

MARY A. WOODBRIDGE,
President O. W. C. T. U.

ANNA J. PENFIELD, *Corresponding Secretary.*

This convention took place as proposed. The policy of this movement was to make no war on any party or ticket, but to ask Democrats, Republicans, Prohibitionists and Greenbackers, while they voted their respective State tickets, to unite and concentrate at the same time in support of the prohibitory amendment, and against the other one. The Prohibitionists, the followers of Francis Murphy, the Woman's Christian Temperance Union, and all other temperance organizations, united in this movement, and were joined by prominent members of both political parties. A State Constitutional Association, which was to be the active party working machinery of the movement, was organized, with the following officers: President, Hon. Mills Gardner, Washington C. H.; vice president, Mrs. Mary A. Woodbridge, Ravenna; secretary, C. F. Dean, Washington C. H.; treasurer, Rev. J. C. Jackson, jr., Columbus.

The State Central Committee consisted of eighty-eight names, one from each county, and the local organizations to co-operate with this State association were to be

effected by townships, wards, villages, and school districts.

We copy a very small part of the platform adopted:

WHEREAS, The question of Prohibition is, by this second amendment, submitted for the first time to the people of Ohio, and so submitted that each voter may, without sacrifice of his political principles or opposition to his political party, give it his support,

Resolved, That, without questioning or impugning the honesty and sincerity of our legislators, we do most emphatically disapprove of the use of the seductive and deceptive term "regulation" in the first proposed amendment, the only meaning of which term, and the only effect of which, if adopted, will be to re-introduce the infamous license system, which has been twice rejected by the people of Ohio.

That we appreciate the work of the Woman's Christian Temperance union, and recognize in this organization a most invaluable auxiliary in carrying forward the work of final victory.

The campaign was active and spirited, and the State thoroughly canvassed. Fayette county was well organized, Mrs. Morris Sharp being president and Miss Lugenia LeMay treasurer. Public meetings were held in most of the school districts. The ministers

were at work, heart and soul, preaching and speaking from place to place. The lawyers, too, did very efficient work. Mr. Charles C. Pavey, at that time just from college, was especially prominent and effective. Hon. Mills Gardner, president of the State organization, whom we were justly proud to claim as our own, was indefatigable in his labor of love, sparing neither time nor money, but leaving his business, and, at his own expense, going all over the State, speaking often three times a day, doing grand and noble work, manifesting a zeal and earnestness rarely equaled.

In Washington itself, the women of the Woman's Christian Temperance Union were actively engaged, doing all in their power to help on the cause, holding weekly prayer meetings, which constantly grew in interest and attendance, and distributing large numbers of copies of the *Amendment Herald* and other literature. A most efficient agency was found in an interesting quarter. The more than half a hundred singing children, gathered by Miss Le May six months before, were, in March, 1883, organized into a Band of Hope. The officers were: Miss Anna

Bryson, president; Miss Lugenia LeMay, treasurer; Augustus F. Maynard, secretary; Mrs. McCandless and Mrs. C. M. Wilson, leaders of singing; Winifred Wilson, organist; Lawrence Updyke, select reading; Heber Jones, blackboard artist; Gunning Laramore, librarian. Miss Bryson gave lectures on alcohol and tobacco, illustrating them with object lessons on the board and with chemical experiments. They were interesting and instructive. On the 16th of August the Band assisted the ladies of the Woman's Christian Temperance Union in giving an "amendment social." The children's part consisted of recitations, music, and select readings. Half the proceeds was considered justly their due. It amounted to thirty-five dollars. With that they proceeded to secure a speaker. Their first choice was ex-Governor St. John, of Kansas. Failing in that, they obtained Colonel George W. Bain, of Louisville, Kentucky. The meeting was held the last week in September, in Wendel's grove. Sixty children, marshaled by Miss LeMay and Mrs. McCandless, marched in procession, wearing sashes and badges, and carrying banners marked with such mottoes

as these: "For God, and Home, and Native Land;" "Vote for the second amendment, and against the first." One little tot of a girl carried a banner with the motto, "We'll be voters yet."

The exercises were opened with music by the colored orchestra employed for the occasion; then a song of greeting by the children. At the close of the address, the children showered bouquets upon Colonel Bain.

A portion of the money pledged to him was presented to him by some of the tiniest little ones, the remainder by the young secretary, A. F. Maynard. Colonel Bain was delighted with the children's reception. He received their offerings with deep emotion and caresses; then, with a voice trembling with pathos, he said: "God helping me, I will work as I never worked before for the children." He then appealed to the audience to give the children a collection sufficient to pay another speaker. The response was generous, and twenty-five dollars were handed to the treasurer. After this, the children assisted at every meeting with music and flowers.

The 9th of October came. It was election

day. By request of the State Woman's Christian Temperance Union, it was observed by all the Unions in Ohio as a day of fasting and prayer. The National Woman's Christian Temperance Union, also, in sympathy with the Ohio sisters, observed the day in the same manner.

It requires, in Ohio, a majority of all the votes cast at the election to adopt a constitutional amendment; and such an amendment must be submitted at an annual election at which members of the General Assembly are elected. The total vote cast at that election was 721,310, of which there were only 99,238 votes for the first, or "regulation" proposition, while there were 323,129 votes cast and counted for the second, or prohibitory proposition. The vote in Fayette county stood: For License, 1,607; for Prohibition, 3,327: majority for Prohibition, 1,720.

While license was thus, for the third time in thirty years, defeated in the State of Ohio, constitutional prohibition was not successful; for the number of votes counted for the second amendment were not equal to a majority of the total vote cast.

Hon. Mills Gardner writes: "The vote in favor of the prohibitory proposition was not fairly and honestly counted. It is not now seriously denied that the second proposition had, in fact, a majority of all the votes cast at that election. This counting out of the second amendment was a gross and outrageous fraud, perpetrated on the voters of Ohio, by the procurement of the liquor dealers of Ohio, and the panic-stricken politicians."

With all our disappointment and sorrow for this defeat, there was welling up in our hearts sympathy unutterable with our beloved State president, Mrs. Mary A. Woodbridge. She had given time, and thought, and labor, and means without stint to secure this great boon to the homes of Ohio — the abatement of the saloon. It was largely through her magnificent generalship that this notable campaign was possible. The defeat came with greatest depressing force upon her. By the good hand of God upon her, her health did not utterly fail, and her courage was unabated. All honor to Mary A. Woodbridge!

A decade of years had now passed since that first eventful visit from Dr. Dio Lewis, the result of which had "turned the world upside down." On the 24th of December, 1883, the W. C. T. U. of Washington Court House thought to celebrate their tenth anniversary. An invitation was sent to Dr. Lewis, requesting him to deliver the address. He made answer that he would be happy to do so "provided his expenses were paid, and that a large gathering be assured; also that his address be sent to the leading papers for publication, as he had something very important to say." He added that he would "have 5,000 copies of the speech printed for distribution, simultaneously, over the United States and Great Britain." Such specific and unusual requirement aroused much wonderment; but, when it was ascertained, on unquestionable authority, that Dr. Lewis intended to attack the prohibition policy of the W. C. T. U. in the strongest terms, the invitation was unconditionally withdrawn. It was known during Crusade days, when the Doctor was going through Ohio, that he deprecated appeal to law in any form, but it was not known that it was a matter of con-

science with him. His biographer says: "When that remarkable movement of moral and religious forces known as 'Washingtonianism' had given place to the agitation of legal measures, * * he was painfully impressed by the spirit of antagonism on the one side, and of domination on the other, which were developed, and he came to believe, first, that prohibition was impracticable, and, finally, *that it was wrong.*"

But the years of struggle had long ago convinced the women that their best endeavors needed to be reinforced by legal enactments. They had begun with love and entreaty, and had soon proven that these counted as nothing with a certain class when opposed to avarice and appetite, and policy. Ohio had just been convulsed, from centre to circumferenee, with a mighty upheaval of forces on the question of the legal proteetion of the Home against the Saloon. The W. C. T. U. had been one of the most active elements in this upheaval, and the women sought words of encouragement and uplifting, not arguments of opposition.

Dr. Lewis did not come to Washington, neither did we celebrate our anniversary.

What need after all? It had just been demonstrated afresh that, when a great emergency called for the best material, Washington would stand in the fore-front. Ten years before, the women of Washington inaugurated the second "Washingtonian" movement, and started the Woman's Temperance Crusade. So in this struggle for Constitutional prohibition, the men of Washington had been the chosen leaders of the State as president and secretary of the organized association.

CHAPTER XX.

INTO EVERY OPEN DOOR.

THE LABOR of the temperance women in these latest ten years has been largely in the line of conservation of forces. The formative period was past. The county organization has been maintained with most persistent continuity, and the frequent convenings are provocative of friendly emulation. The president, Mrs. Morris Sharp, is highly endowed with patience and perseverance in the midst of perplexities and discouragements, and gifted with wisdom to guide the line of work, always alert to seize points of vantage. Yet there is but one local Union. Outside of Washington there are not many saloons, and, as in all warfare, it is easy to relax vigilance when the enemy is not in sight. The experience of New Martinsburg, as given by Miss Louise Peitsmeyer, is a case in point:

A Union of about thirty members was organized there — perhaps in 1884. A year or two afterwards, a saloon was opened in the village. Immediately a special meeting of the Union was called to discuss the situation, and a paper was drawn up pledging themselves to have no social or business dealings with the saloonist or his family. The paper was circulated, and received the signatures of all the best citizens, and the pledge was carried out. Meantime the members of the Union took turns in watching for violations of the law. If a minor approached the door, the ladies stepped inside, and by this means were enabled to bring several indictments against the dram-seller. He, finding that the fines were making heavy discounts on his profits, and that it was impossible for him to obtain provisions in the village, and that public opinion was uncomfortably strong against him, concluded that removal "was the better part of valor," and so took himself away. No attempt has ever since been made to re-open a saloon. The Union is not now actively engaged in work."

In Washington Court House, the Union has experienced the usual vicissitudes of encouragement and depression, yet always abreast of the times — always on the *qui vive* to seize the most advanced thought, carrying on all lines of work suitable to the circumstances. For four and a half years, the Band

of Hope maintained its organization. In March, 1886, Miss LeMay became president, Mr. Wills assistant, and Mr. W. K. Getz secretary. Their place of meeting was changed from the Presbyterian church, where they were organized, to City Hall. They had one hundred and fifty pledged members, of whom the seniors were now known as "The Cold Water Army." Occasional short addresses were secured from good temperance workers at home and abroad, notably from Rev. Mr. Anderson, of England, and Miss Henrietta G. Moore, State organizer for the Woman's Christian Temperance Union. In November, 1886, they had over two hundred pledged members, and held their meetings in the Christian church. They were now conducted by the young ladies and gentlemen of the Cold Water Army. Mr. Owen Baker acted as superintendent during the summer and fall. The music was conducted by Professor McBride and wife. Twelve or fourteen young men were present at every meeting.

Death spares not even the young. One of these young people was called away — Mr. D. Conn. He was an earnest worker —

bright, intelligent, genial, always ready to lead back those who were wandering, and help them renew their pledge.

The Band of Hope was superintended by Mrs. Oscar McLellan. The lessons and recitations arranged by her were a great success, and her banners and mottoes were very much admired. The power behind all this machinery was Miss Lugenia LeMay. For some time her health had been failing. In March, 1887, it gave way completely, and then the young people took a vacation.

In November, 1886, Mrs. Sharp obtained consent of the Board of Education to place No. 2 of the *Path Finder* in the hands of five of the grammar school teachers, for use in oral exercises; also to procure Yaggy's Anatomical Charts for use in the High School. During that winter the Union worked faithfully, in conjunction with the Ohio Woman's Christian Temperance Union, securing petitions to the General Assembly of Ohio to make, by law, the scientific instruction in temperance compulsory in the public schools and institutions of the State. At the head of that department for Ohio was Mrs. Frances W. Leiter, of Mansfield.

The story of her ability and adroitness, her patience and persistence, and of her success, is a part of the Ohio Woman's Christian Temperance Union records. The Barrett-Ames bill became a law April 12, 1888. No such long step in the direction of advancement in temperance ideas has been taken in Ohio since the advent of the Crusade. It is worth while to keep the provisions of this law ever before us. Therefore we append a copy:

COMPULSORY TEMPERANCE EDUCATION LAW.

SECTION 1. *Be it enacted by the General Assembly of the State of Ohio*, That the nature of alcoholic drinks and narcotics, and their effects on the human system, in connection with the subjects of physiology and hygiene, shall be included in the branches to be regularly taught in the common schools of this State, and in all educational institutions supported wholly or in part by money received from the State; and it shall be the duty of boards of education, and boards of such educational institutions, to make provision for such instruction in the schools and institutions under their jurisdiction, and to adopt such methods as shall adapt the same to the capacity of the pupils in the various grades therein; but it shall be deemed sufficient compliance with the requirements of this section, if provision

be made for such instruction orally only, and without the use of text-books by the pupils.

SEC. 2. No certificate shall be granted to any person, on or after the first day of January, 1890, to teach in the common schools, or in any educational institutions supported as aforesaid, who does not pass a satisfactory examination as to the nature of alcoholic drinks and narcotics, and their effect on the human system.

SEC. 3. Any superintendent or principal of, or teacher in any common school or educational institution, supported as aforesaid, who wilfully refuses or neglects to give the instruction required by this act, shall be dismissed from his or her employment.

SEC. 4. This act shall take effect and be in force from and after the first day of January, 1889.

And now comes the question, "*Is the law satisfactory?*" Mrs. Leiter, herself, answers "YES," for the following reasons:

"1. It is compulsory. It provides that the nature of alcoholic drinks and narcotics, and the effects on the human system, in connection with the subjects of physiology and hygiene, *shall be* included in the branches to be regularly taught, not only in the common schools, but also in all educational institutions under public control, viz.: State

Universities, Normal Colleges, Soldiers' and Sailors' Orphans' Home, Deaf and Dumb and Blind Asylums, Children's Homes, Infirmary schools in counties where there is no 'home,' as well as the Industrial and Reform schools.

"2. It states explicitly that boards of education, district directors, and executive boards of institutions *shall make provision* for such instruction in the schools and institutions under their jurisdiction, and shall adopt such *methods* as will *adapt* the same to the *capacity of pupils in the various grades therein.* In other words, it requires this instruction to be given to all pupils in all schools under public control, and in a manner suited to the grades.

"3. The penalty clause provides that any superintendent, principal, or teacher who refuses, or wilfully neglects to give this instruction, shall be dismissed from service. These are *clerks* or *agents* of school boards; but boards of education, district directors, and executive boards of institutions, are public officers, and as such are already required by law to perform faithfully every duty imposed on them. If any public officer concerned in

the execution of the law fail to meet his duty, he can, by writ of mandamus, be compelled to perform said duties, and is liable to five hundred dollars fine for past neglect, as well as an additional fine and imprisonment in case of repetition of the offense. [See Sections 6,741 and 6,742 Revised Statutes.] This law not only requires school boards, etc., to make proper provision for this instruction, but places upon them the additional duty of discharging any superintendent, principal, or teacher who fails to carry out these provisions.

"4. The law went into effect January, 1889. In one year afterwards, January, 1890, (as ever since), teachers were required to pass examination on this subject before they could receive a certificate to teach.

"The Revised Statutes of Ohio provide for the appointment of competent examiners for State, county, city, and village, the legal interpretation of which is, that 'competency for the position of examiner' should include something more than mere ability to ask a set of routine questions in the required branches of science, and to judge of the general correctness of answers. The examiner

should be acquainted with the best thoughts of the present day, regarding the requirements of educational interests, and with the possibilities of our school system to meet the wants of an advancing age.

"The State Board of Examiners is appointed by the State School Commissioner; the County Board, by the Probate Judge; the City and Village Examiners, by the Board of Education.

"So we see that provision in every direction is adequate to secure a thorough enforcement of the law, which covers the ground planned and labored for by the most ardent advocates of the measure."

All scruples and difficulties in the way of school directors and boards of education being thus removed, the next thing was to prepare the way for the teachers themselves. Mrs. Leiter issued a "Bulletin" containing every sort of information on the subject: "What to teach — and how to teach it." During the year 1889, the Woman's Christian Temperance Union of Washington C. H. procured and distributed 1,200 of these "Bulletins" among the teachers of Fayette county.

Under such provisions as these, of how great importance is it that the temperance women in every school district in Fayette county should organize and appoint a committee to see that this law is executed; "that the children of the present and coming generations may be rooted and grounded in a faith that regards personal protection, through abstinence from that which degrades and destroys, as one of the greatest obligations that we owe the home and the State, as well as our Creator."

Education may be carried on in many lines. The National W. C. T. U. has considered the work at county and State fairs worthy of being elevated into a distinct department. It is possible at these annual reunions to reach a very large proportion of the inhabitants. By the judicious distribution of temperance literature, the seed-thought of total abstinence from all intoxicating drinks, and of the total prohibition of the liquor traffic, may be implanted in many minds. Added to this, the display of various flags, banners, mottoes, and portraits, such as are owned by every well-regulated W. C. T. U. of this day, is an object lesson not easily

banished from the imagination. The temperance women of Washington began this work at the Fayette county fair in August, 1886, in a very modest way — Miss LeMay distributing each day what literature she was able to carry in her arms. The next year herself and Mrs. Mills Gardner obtained space sufficient to place a bushel basket in which to keep the literature. There was not a chair, no standing place even; but the literature was carried around and offered to whomsoever they met. In 1888, they asked for and obtained place for a tent, which they borrowed, and it was erected and decorated with mottoes. In 1889 and '90, space was again given to them — they having now a tent of their own. In 1891, Mrs. Sallie Clemens was appointed superintendent of fair work in the local Union. To the surprise and delight of the temperance women, a sewing machine company offered to share the space allotted to them with the W. C. T. U. By this time the Union was the owner of an elegant silk flag, worth $75; two satin banners, worth $30 each, hand-painted and embroidered with appropriate symbols and mottoes; a large "eagle"

banner, with every quill a "ballot," the magnificent bird strangling in its beak a huge serpent coiled to spell the word "saloon," with the motto, "The Saloon Must Go;" also large portraits of Miss Willard and ex-Governor St. John. In 1892, Mr. William Hammer, superintendent of the Hall, gave a special invitation to the Woman's Christian Temperance Union to occupy a space in that building. They brought out their flag and their banners and their portraits, elegantly framed. Added to the two displayed the previous year, were the group of Prohibition speakers of 1884, and that of General Bidwell, Prohibition candidate for President of the United States.

Delicious "oat-meal" water was dealt out to the thirsty crowd by Mrs. H. B. Maynard, with a silver ladle from an elegant bowl into dainty glasses. About 4,000 pages of literature were distributed — costing fully $25. The president of the Fair Board complimented the ladies very highly, and premium cards were attached to the best Prohibition work.

The influence of the temperance women, exerted so persistently through the years,

has had its effect in the general good order and absence of intoxicating liquor on the grounds. This was so marked at the last county fair as to attract the attention of the venerable and venerated Judge McLean — the Nestor of Fayette county — now long past his four score years. He remarked that what made the strongest impression on him was the entire absence of drunken men, and the extremely good behavior of the large crowd. Having grown up with the county, he has seen the time when the grounds would have been dotted with liquor, and the majority of the men more or less under its influence.

As a means of developing the talent of young people for public speaking, and of arousing popular sentiment in favor of temperance principles, Mr. W. Jennings Demorest, of New York, instituted, in the year 1886, what are now well known as the Demorest Medal Contests. Mr. Demorest pledged himself to present a medal to the winner in any contest in which his rules were carefully observed.

In Ohio, up to December 1, 1892, 1,375 medals had been awarded.

The first suggestion towards raising a class in Washington Court House to compete for a Demorest Silver Medal appears in the minutes of January 3, 1890, when Mrs. C. V. Northrop was president. The suggestion was received with favor, and Miss Lugenia LeMay was made chairman of a committee to carry it into execution. This committee met with such success that a class of seven young men consented to go into immediate training, and the contest was held on the evening of February 14, 1890. No scheme could have met with greater popularity. In four weeks' time a class of eight young ladies was ready for the suffrages of the public. Again in April another class of young men, and in June another of young ladies. During the next year, 1891, four other contests were held in Washington C. H. and two in Bloomingburg. In February, 1892, a Gold Medal contest was held. The labor connected with these contests was very severe, and temperance women, like all other mortals, find it necessary to economize forces. There is a limit to fleshly endurance. The exhaustion of brain and nerves warned Miss LeMay that some equally effective but less

taxing method should be devised. She conceived such a plan and laid it before the Union, by which it was heartily indorsed, and ever since, all contests have been held under this new arrangement. It was decided not to adhere to the strict rules laid down by Demorest. By doing this the women would forfeit the medals which he was pledged to present, but they bravely determined to furnish their own medals and make their own rules. Instead of training a new class for every contest, Miss LeMay now takes the same class, speaking the same selections, to any part of the county to which they may be invited, on condition that the house, music, and judges are provided, and the proceeds shall go to the Woman's Christian Temperance Union. The legend on the medals is, "W. C. T. U. Prohibition Prize." During the year 1892 seven contests were held in different parts of the county on this plan, with entire success. The total number of contests held up to date is twenty-two.

There is no longer a Band of Hope; but instead are a flourishing organization of "Y's," numbering eighteen members, which dates from May, 1888; Junior "Y's," organ-

ized in August, 1892, by Mrs. T. B. Collins, now led by Miss Augusta Adams; and a Loyal Temperance Legion at the Children's Home, under Miss Peitsmeyer, dating from March, 1893.

An examination of the more recent records of the Union show greater permanency in the tenure of office. This is as it should be. Frequent changes of officers and superintendents of departments are disastrous. An efficient executive should never be sacrificed to the sentimentalism of "rotation in office."

The work of the Woman's Christian Temperance Union of Washington continues well systematized. Of the forty departments into which the National work is divided, twelve are actively supported by the local Union, viz.: Flower Mission, Sunday-schools, Mothers' Meetings, Unfermented Wine, Literature, Franchise, Railroads, Scientific Instruction in Temperance in the Public Schools, Parlor Meetings, Sabbath Observance, Fair Work, and Press Work. To these there will, no doubt, soon be added a School of Methods. This last, "the object of which is to instruct women who wish to enter upon the temperance work as to its methods and

plans," may truly be called the golden key to the best work in any line. "It is the Corliss engine that sets in operation all the other departments. More temperance societies fail in efficiency for want of knowing practically how to work than for lack of knowing what lines of work are authorized. Each county should have a school of methods twice a year, bringing experts in the different lines of work to train those who wish to take up those lines. By this means alone can the white-ribbon movement retain its present practical hold upon the good judgment and approbation of thoughtful men and women" Thus writes the present National superintendent of this department, recently chosen to succeed the lamented Miss Mary Allen West. Every woman of experience must indorse this sentiment. As fast as the women of Fayette county learn *how* to do, so fast will Unions spring up, dotting the county over. Then will the law of Ohio requiring scientific instruction in temperance in public schools be actively enforced, because of the influence of the mothers brought to bear upon every teacher, and superintendent, and school director.

Then will the rising generation, with intellect quickened, and eyes enlightened, and consciences aroused, cry out for, and obtain, the total destruction, by law, of the pitfalls which now threaten on every hand.

During all these long years, the band of temperance women has been dependent on the generosity or convenience of some one of their own number for a place of meeting, save and alone the two years when they occupied No. 4, McLean Block. The "parlor" at Miss LeMay's is peculiarly full of hallowed associations. For fourteen years has its hospitable doors been opened for the stated meetings of the praying women. How many pictured forms place themselves here and there within its walls as memory recalls that room! How many voices in prayer, and song, and conference sound in the ear! How it will ever speak to us of the boundless zeal, the unselfish devotion, the tireless faithfulness of her who is now the indefatigable leader of the Union, and whose immediate motto and rallying cry is, "The prohibition of the liquor traffic with a party to enforce it, and permanent headquarters for the

Woman's Christian Temperance Union of Washington Court House!"

To this coveted possession are sacredly devoted the proceeds of the silver-medal contests, and already is there such a sum, drawing interest, as makes the outlook exceedingly hopeful.

Certain figures attach to the career of the temperance women of Washington Court House which are noticeable and interesting. The number of women whose names are found on the "Visitation Committee" as first published, was forty-seven. The number, mostly women, who were summoned by the sheriff, under an order of court issued by Judge Safford, to appear before the Court of Common Pleas on the 7th of March, 1874, in answer to a complaint made against them by Charles Beck, was forty-seven. The number of women who composed the first Woman's Temperance League, organized July 15, 1874, was forty-seven. The latest list of members of the present Woman's Christian Temperance Union counts up forty-seven.

In the Woman's Temperance League of 1874 all were veterans in one phase of the war against the liquor traffic; yet they were

as mere children in the untried way upon which they entered on that midsummer day in the long ago. In the Woman's Christian Temperance Union of to-day, only eight have attached to their names the honorable title, "Crusader"; yet they are martialed in strong, well-equipped battalions, ready to do and to dare in whatever way they may be led. Such are the fruits of organization and of a unity of plans and aims with that larger sisterhood which numbers near a quarter of a million.

There are, perhaps, still a few veteran Crusaders in Washington Court House who are not now actively engaged in temperance work. It were a good thought if all could be brought together in one Grand Army "Post," identified with the White Ribbon Grand Army of the Republic. As in the Civil War the sons of the Republic overthrew Slavery and Nullification and saved the Nation, so this newer Grand Army, working even as in the Crusade, men and women together, as God intended they should, shall crush the Serpent of the Still and save the Home.

CHAPTER XXI.

THE PASSING OF THE VETERANS.

WHETHER death come soon or late he seems, to us who linger below, ever cruel. But sometimes a rift in the cloud shows us a glimpse of "the rest that remaineth" as God's chariot is bearing the chosen one within the gates.

The death bed of Mrs. Rebecca P. Van Deman was a glorious realization of the faith which had sustained her until she was nearing her four score years. It was the "joy unspeakable" even in the midst of intense suffering. In her life all trusted her; many were helped by her. One to whom she had been a tried and confidential friend for near eighteen years, on hearing of her serious illness, wrote thus to her daughter, Mrs. M. V. Ustick: "I would like to tell your mother what a tower of strength her personal friendship has been to me, how her unfailing

sympathy has so often sustained me, how her unflagging zeal and perseverance were so often a rebuke. As I look back over the years we worked together, in those new and untried methods which it was our lot to help unfold, I can remember no comrade more efficient, more faithful, more inspiring. I would like to tell her this, and to assure her of my unfailing love and reverence for her person and her character. Will you do it for me?"

With fitting words did the W. C. T. U., of Washington C. H., express their sense of personal loss in the death of this godly woman.

IN MEMORIAM.

Whereas, God, in His Providence, has called away by death, our sister and co-worker in temperance, Mrs. Rebecca P. Van Deman; therefore,

Resolved, That the members of the Woman's Christian Temperance Union offer this tribute of respect and love to their former president.

As one of the undaunted leaders of the Crusade, she was true to her convictions of right and firm in her denunciations of wrong. No den of iniquity was too dark, or low, for her to enter; no dealer in the accursed stuff too degraded for her to use all her womanly persuasive powers, begging them in the

name of all we hold dear, to desist from the nefarious traffic, and join the ranks of those whose aim is to uplift mankind.

That, there are those who, to weaker and more shrinking natures are a tower of strength, imparting to them zeal, inspiring them with courage. Such an one was sister Van Deman, as a member of the W. C. T. U. in its organized form. As she passes out from among us, and the ranks close, we ask, "Who will fill her place, and on whom will her mantle fall?" The Lord taketh away the workers, still the work goes on in triumph to the end. Surely a mother in Israel is gone. A comrade in the temperance work has passed over into that mysterious beyond which the puzzled children of the earth call death, but which, to the Christian, is only the gateway of eternal life. Truly one can say, the world is better for her having lived in it.

The Woman's Christian Temperance Union do tender their sincerest sympathy with the bereaved husband, and son, and daughter, and sorrowing friends. Their loss is her unspeakable gain.

In the passing years, others have been taken whom we counted in our list, and who were more or less constant in their attendance upon the meetings, more or less active in the different lines of work. Mother Hopkins, one of the faithful ones, whose prayers helped us to look away from ourselves; Mrs.

Elizabeth Millikan, for three years our treasurer, whose sympathies and desires so far outran her bodily strength; Mrs. N. Skinner, that "good Christian woman," as her friends loved to call her, a stand-by in distributing literature; Mrs. Bethiah Ogle, one of the committee on Appeal, whose daughters nobly manifested the spirit of their mother when she was too feeble to leave her home; Mrs. Nancy Getz, so indomitable in the early Crusade days; Mrs. Lizzie Van Deman, so winsome and cheery.

Very tender memories of Mrs. A. C. Hirst, another member of the committee on Appeal, are treasured by many friends, who clearly discerned the precious gem of rich Christian experience behind a quiet, retiring exterior. Filling the arduous position of a minister's wife, she had long since left our circle ere the messenger came to call her away from toil to a blessed reward.

And how can we ever forget dear Mother Johnson, whose Quaker garb was so becoming to her sweet, placid face, or her earnest pleadings with a young saloon keeper, as the tears came to his eyes, when she laid her hand lovingly on his head and prayed, "God

bless the boy, and help him to decide aright?"

Or Mrs. Helen Silcott, so earnest and determined, who declared this work, this laying hold of God in our extreme need, was to her a great means of spiritual growth and uplifting?

Many more have removed from Washington. But wherever they may be, those women claim a special nearness to each other, who stood side by side nearly twenty years ago, in the notable Crusade times, when the women of Washington Court House set in motion forces of illimitable power, whose end is not yet. We, who worked together then, and for years afterwards, have slight need of assurances of affection for each other. We have all been sharers of bright days. We have been silent sympathizers, each with the other, in darkest hours. We are linked together by memories that cannot die. Many of our band have already gone to the silent shore. Our numbers cannot be increased. Others may become equally as effective temperance workers, but none can join our mystic circle. How solemnly tender is this thought!

LAST WORDS.

It has been a pleasant task — albeit unexpected — which has been mine during these spring months, to live again the old days, with the old friends, through the wondrous experiences of that Pentecostal baptism; to travel again the old road, weary indeed, but with its resting places, where we met and held sweet converse. Our faces are now to the future.

Ten years ago that prophetic and spiritual-minded woman, Mrs. H. C. McCabe — who, inspired and upborne by the word of promise, "God is our refuge and strength, a very present help in trouble," carried the burden of the formative period of our State W. C. T. U — uttered words which held in them the key to all reform. They are fitting words with which to end this story. Let us ponder them in our hearts.

"So long as this great union of women is on its knees before God, with its eyes unto Him alone, our country has more to hope from it than from all its politicians combined. Holding fast to God, 'without wrath and without doubting,' as He is omnipotent

in Heaven, so this union, this instrument of His hand, shall be omnipotent on earth. But let it never be forgotten that it is 'through faith and patience' we inherit the promises. No uprooting of an evil, universal and deep-seated, can take place without a great commotion, possibly not without disaster. One of God's reforms in the world is as irresistable as a volcano, when it begins its course. And, regarding this Temperance Reform, we have, from the beginning, this sure word of prophecy. 'Therefore, will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled; though the mountains shake with the swelling thereof.' 'There is a river, the streams whereof shall make glad the City of God. * * * God is in the midst of her; she shall not be moved, God shall help her, and that right early.'

"So let this union renew its efforts, renew its faith in God, renew its zeal, for assuredly when God's 'right early' comes, the harvest of our toil will be far greater than we have asked or thought."

THE END.

APPENDIX.

LIST OF OFFICERS

From the beginning of the Organization.

PRESIDENTS.

	Term of Office.
Mrs. L. R. Priddy	Six months
Mrs. K. C. Maynard	Eighteen months
Miss Annie E. Ustick	One year
Mrs. H. P. Cherry	One year
Mrs. M. B. Sharp	One year
Mrs. M. G. Carpenter	Four years
Mrs. R. P. Van Deman	Four years
Mrs. Cora V. Adams	Two years
Mrs. C. V. Northrop	One year
Miss Lugenia LeMay	Three years

SECRETARIES.

Miss Lissa Millikan	One year
Miss Emma Millikan	Six months
Mrs. M. G. Carpenter	Two years
Mrs. Anna B. Salisbury	One year
Mrs. L. R. Priddy	One year
Mrs. Bella L. Ustick	One year
Miss Augusta Adams	Seven years
Mrs. S. A. Rector	Five years

TREASURERS.

	Term of Office
Mrs. M. B. Sharp	Three years and six months
Mrs. Mills Gardner	Four years
Mrs. William Smith	Five years
Mrs. Eizabeth Millikan	Three years
Mrs. James Adams	One year

SUPERINTENDENTS OF DEPARTMENTS FOR 1893.

Flower Misson	Mrs. K. C. Maynard
Sunday Schools	Mrs. T. B. Collins
Mothers' Meetings	Mrs. Dr. Teeters
Unfermented Wine	Mrs. A. E. Pine
Literature	Miss Lugenia LeMay
Franchise	Mrs. A. R. Creamer
Rail Roads	Mrs. J. N. Wilson
Parlor Meetings	Mrs. Maggie Allen
Press Work	Mrs. William Jones
Sabbath Observance	———
Scientific Instruction in Public Schools, etc.,	Miss Callie Wherrit

NAMES OF MEMBERS

From the Beginning of the Organization.

Mrs. Mary Pavey,
Mrs. Lizzie E. Ustick,
*Mrs. Rebecca P. Van Deman,
Mrs. Elvira Buckner,
*Mrs. H. P. Cherry,
Mrs. Lora R. Priddy,
*Mrs. Mary Dolan,
Miss Julia H. Wood,
Mrs. M. B. Sharp,
Mrs. A. E. Pine,
Mrs. E. A. Worley,
Mrs. Catherine Smith,
Mrs. F. B. Adams,
Mrs. A. M. Stevens,
Miss Lugenia LeMay,
Miss Maggie Pitzer,
Miss Emma Millikan,
Mrs. M. A. Gardner,
Mrs. M. E. Ferguson,
Mrs. Sue Gardner,
Mrs. Mary A. Craig,
Miss Lissa Millikan,
Mrs. M. G. Carpenter,
Mother Johnson,
Miss Brightie Ogle,
Miss Jennie Robinson,
Mrs. A. C. Johnson,
Mrs. M. V. Ustick,
Mrs. K. C. Maynard,
*Mrs. Helen Silcott,
Mrs. Jennie Ogle,
Mrs. J. S. Foster,
*Mrs. Bethiah Ogle,
*Mrs. Matilda McLean,
Mrs. J. H. Gardiner,
*Mrs. Lizzie Van Deman,
*Miss Annie E. Ustick,
*Mrs. Nancy Hopkins,
*Mrs. Elizabeth Millikan,
Mrs. Rev. —— Sawyer,
Mrs. O. Grubbs,
Mrs. Lydia Wendel,
Mrs. Josephine Purcell,
Mrs. S. W. Baughn,
*Mrs. A. C. Hirst,
Mrs. S. A. Richter,
Mrs. Lucy S. Hamilton,
Mrs. J. C. Irvin,
Mrs. Anna B. Salisbury,
*Mrs. Nancy Getz,
*Mrs. H. L. Robinson,
Mrs. J. M. Adams,
Mrs. Jane Gondor,
Mrs. Hester McLean,
Mrs. J. N. Wilson,
Mrs. Rev. Cherrington,
Mrs. William Gordon,
Mrs. H. L. Hadley,
*Mrs. N. Skinner,
Mrs. C. V. Northrop,

Mrs. Dr. Teeters,
Mrs. P. Light,
Mrs. —— Tracey,
Mrs. Woolford,
Miss Kate LeMay,
Mrs. McDowel,
Mrs. Barbee,
Mrs. A. R. Creamer,
*Mrs. J. M. Edwards,
Mrs. C. H. Brownell,
Mrs. J. A. Hawkins,
Mrs. W. Lanum,
Mrs. Eli Craig,
Mrs. Margaret Wendel,
Mrs. Updyke,
Mrs. Bruce Green,
Mrs. Rothrock,
Mrs. Steel,
Mrs. John Rief,
Mrs. George Brown,
Mrs. Lou Harris,
Mrs. Lon. Thompson,
Mrs. L. C. Gillespie,
Mrs. N. Ford,
Mrs. Mary C. Arnold,
Mrs. Elizabeth Jones,
Mrs. Margaret Elder,
Mrs. Lewis Coffman,
Mrs. Sallie Bybee,
Mrs. Laura Shoop,
Mrs. Hattie Thompson,
Mrs. —— Kroll,
Mrs. George Stewart,
Miss Lizzie Allen,
Miss Bertha Stoddard,
Miss Vedie Pinkerton,
Mrs. Mary A. Stutson,
Mrs. John Blackamore,
Mrs. T. F. Brown,
*Mrs. George Saxton,
Mrs. Seth Parrett,
Mrs. Sallie F. Clemens,
Mrs. Dr. Ireland,
Mrs. D. L. Sparks,
Mrs. William Jones,
Mrs. D. C. Thomas,
Mrs. S. S. Hackets,
Miss Callie Wherritt,
Mrs. Cynthia Greiner,
Miss Mary Smith,
Miss Peitsmeyer,
Mrs. Ruth Monroe,
Mrs. F. A. Black,
Mrs. Mary L. Cleveland,
Mrs. J. L. Worley,
Mrs. W. P. Barnes,
Mrs. T. H. Craig,
Mrs. F. A. White,
Mrs. M. J. McLean,
Mrs. M. J. Strope,
Mrs. Rev. Severs,
Mrs. F. A. Spencer,
Mrs. —— Collins.

* Deceased.